

MAR 11 1922

The CHRISTIAN CENTURY

A Journal of Religion

Putting Christianity Into
Industry

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A Spiritual Revival

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The "Lost" College Student

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Editorial

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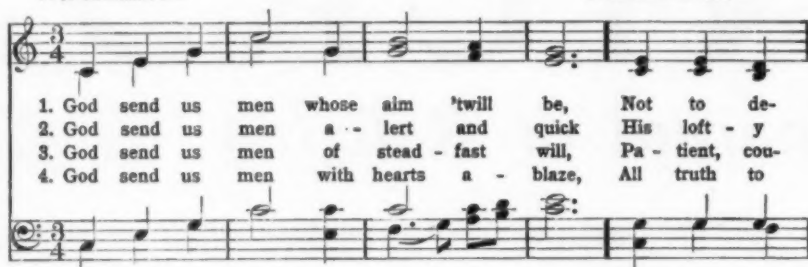
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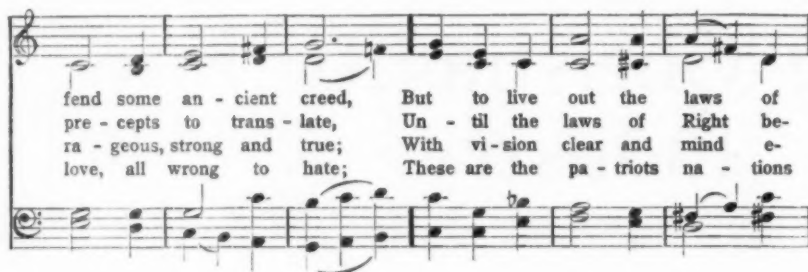
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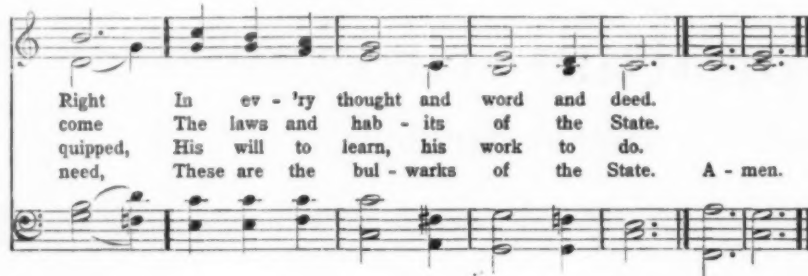
F. C. MAKER, (1844—



1. God send us men whose aim 'twill be, Not to de-
2. God send us men a - lert and quick His loft - y
3. God send us men of stead - fast will, Pa - tient, cou-
4. God send us men with hearts a - blaze, All truth to



fend some an - cient creed, But to live out the laws of
pre - cepts to trans - late, Un - til the laws of Right be-
ra - geous, strong and true; With vi - sion clear and mind e-
love, all wrong to hate; These are the pa - triots na - tions



Right In ev - 'ry thought and word and deed.
come The laws and hab - its of the State.
quipped, His will to learn, his work to do.
need, These are the bul - warks of the State. A - men.

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truly *religious* un-
til the church be-
gins to sing it.

* * *

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words, and *all the
stanzas inside the
staves.*

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The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Cannibalism Breaks Out in Russia

EATING a four-year-old child as a last measure against famine is one of the terrible stories coming to us recently from reliable American sources in Russia. Cannibalism is usually one of the terrible concomitants of a famine situation. Meanwhile the famine funds in the hands of the various organizations are still short of meeting the need, several million people being doomed to perish under present conditions. While human beings eat one another to live, it is particularly shocking to have a political discussion arise in the ranks of the relief workers. Mr. Hoover has performed a great service for the world in this and in other relief enterprises, but, in our judgment, he slipped the other day in putting the ban on the American Committee for Russian Famine Relief. Certain newspapers took the cue at once, and confusing this organization with the American Federated Russian Famine Relief Committee wrote stories with scare headlines which have wrought confusion to the whole task of Russian relief. Meanwhile it is charged that Mr. Hoover had previously interfered in the work of the Friends, though his own organization is confessedly unable adequately to meet the needs in Russia. The good Samaritan in Russia will not ask any man whether he was formerly of the bourgeois or of the proletariat. Neither present political creed nor religious creed should hinder him in doing just what his prototype in the Master's parable would have done. Some are contributing through Mr. Hoover's organization, which in turn works in cooperation with the soviet government and secures part of its funds from that government. The Quakers are on the ground and have their relief committees at work. The American Committee for Russian Famine Relief will work through the Russian Red Cross, which is now a recognized member

of the Red Cross family of organizations throughout the world. Any one of these organizations can use money effectively and expeditiously to save starving people. Let us have an end of political propaganda until the dying men and women of Russia are fed. We may then sit down and discuss Karl Marx—if we are in the mood.

Disciples Want No Creed for Missionaries

EVENTS are proving day by day that not all Disciples have apostatized from the position of their fathers in the matter of creeds. Alexander Campbell and his followers were unable to continue in the fellowship of the Presbyterian church because of the Westminster creed. They united with the Baptist church by special privilege without signing a creed and left when their doctrinal liberty was found to clash with Baptist interpretation. That the spiritual grandchildren of these men should solemnly set forth a statement in interpretation of the New Testament teaching as understood by the board of managers of a missionary society and make this authoritative upon the missionaries is a clear departure from historic precedent. Rev. W. F. Rothenburger, pastor of First church, Springfield, Ill., a member of the board of managers, voted against the creedal resolution and gave as his reason that he was unwilling to bind a yoke upon the missionaries which he was unwilling to wear himself. Dr. Finis Idleman of Central church, New York City, also a board member, has written a vigorous letter to headquarters raising the question as to whether his church can conscientiously send its offerings to support a creed-bound missionary enterprise. The ministerial association of Indianapolis gave an entire session to the study and discussion of the issue that has arisen and by a vote of 24 to 1 repudiated the action of the board of managers and asked for a reconsideration.

Even Dr. A. B. Philputt, dean of Indianapolis Disciples ministers, who as a board member voted for the creedal statement, reconsidered his position and voted for its rescinding. Christendom has a sorry history with its creeds. Nearly every creed has meant a fresh division in the church. The very moment that the Disciples join the ranks of the creed-makers their present danger of division will be greatly increased. Like all congregational bodies they are not held together by any firm bonds of ecclesiastical authority. The only possible way for a loose confederation of churches like that of the Disciples of Christ to conserve what fellowship they have is through the practice of tolerance and Christian forbearance. The board of managers probably mistook a clamor in one corner of the denomination for the voice of the denomination. The letters and resolutions from various sections of the country reveal how keenly the friends of the society have been disappointed in their leaders.

University President Defends His Faith

FOR fifteen years various lesser lights of the ministry have been attacking certain university presidents and intellectual leaders, particularly in the state universities. When William Jennings Bryan made his attack on the president of the University of Wisconsin, Dr. Birge, he probably expected the college president to remain silent as in the past. Dr. Birge has thought it his duty to break the silence of fifteen years. He writes a letter to his pastor, Dr. E. S. Worcester, of the First Congregational church of Madison. In this letter he expresses his wonder that anyone could find a religious view of the world incompatible with strict scientific method in the laboratory. Reviewing the history of the various conflicts of theologians and scientists, he asks, "Was the cause of religion advanced when men were told that the only way to hold their faith in God was to unite their faith with the belief that the earth is flat and that the sun and stars revolve about it?" The university president penetrates to the very heart of our modern theological situation with this observation: "While these critics are deeply concerned to have people believe that there was a direct relation between God and nature in the remote past, they never seem to think that such a relation exists today." Jesus asserted that his Father was still working, and he worked, but some would have us think of a completed divine task and of a God who sleeps or loafs until the judgment day calls him to renewed activity once more. Once the threat against free research in the scientific field was dangerous. Now it is only funny, except when one thinks that Mr. Bryan and some of his misguided allies will probably drive some university boys into infidelity.

Revival of Interest In Religion

ONE publishing firm in America announces that it will issue during the opening months of 1922 seventy new volumes on religion and theology. This firm would not be offering these wares to a public which had no interest in religious discussion. Even our economic prob-

lems are hardly as interesting as our religious problems, if we are to judge by the offerings of the American publishers. In England the same tendency is quite discernible. The London Times literary supplement of January 5 makes an analysis of the books published in the United Kingdom during 1921 and says: "Religion has recovered from its relapse of 1920." Next to fiction with 967 new titles comes religion with 563 new titles. Thus in England, in spite of the most urgent problems of reconstruction, the people are buying books dealing with the religious problem in greater numbers than books treating any other life interest. These times are revealing to us some new writers of authority. Rev. John A. Hutton has come into rapid favor among American readers during the past year. Dr. Fosdick has shown us that it is even possible for religious books to run into large editions. The times in which we live are full of questions about God, the real teachings of Jesus, the nature of the Bible and the life after death. Many books appear that deal with methods of church work to meet the needs of a time when old church methods are passing away and new ones are taking their places. The man who still has on his shelves scientific books that are twenty-five years old is either working on the history of science, or he is a fossil. The same thing is true of the minister. Religion is being re-stated. Men have dugged around the roots of the ancient tree and instead of the tree falling it is putting forth new shoots and branches.

The Hanging of a Dead Man

HANGING a dead man to increase the sanctity of human life in the community was the irrational sensation in Chicago legal procedure last week. Harvey Church, a man who has all the marks of a victim of dementia precox, had killed two men under circumstances and through impulses of unspeakable barbarity. After the crime he was nonchalant and showed no emotion of moral awareness in the face of his terrible deeds. For a month previous to his hanging he had been a bundle of flesh without mentality, though owing to some peculiarities of legal procedure he was not declared insane. His execution under these circumstances has brought a sense of horror into the minds of thinking people. It reveals the essential futility of capital punishment. It is coldly argued by some lawyers that society does well to protect itself against such persons as Church by hanging them even if they are insane. Were it impossible to confine such people for life in a colony by themselves, such an argument might have some force. Society must preserve itself, and does so sometimes at a terrible price. But there is no evidence to show that capital punishment is at all superior as a method of handling such criminals. It is cheaper, but it breaks down the very thing that the community wants to build up, the sense of sanctity of human life. The legal machinery took hold of Harvey Church too late. Such men should be detected as boys while going through the public schools. It would not require a great deal of specialized training for teachers to pick out suspects and turn them over to specialists for

examination. All those who are victims of dementia precox and certain other mental disorders should be confined in a colony long before they reach the criminal stage of their development. They would not propagate their kind and after awhile the race would be delivered. At present society makes it more likely that subnormal people will propagate their species than university graduates.

Dartmouth Will Take No Creedal Orders

DR. J. C. MASSEE, Baptist Fundamentalist leader, recently sent a letter to President Hopkins of Dartmouth College in which certain characteristic demands were made. Dr. Massee asserted in his letter: "No teacher should be permitted to continue in any of our schools without the clearest expression of his faith in the acceptance of the Baptist fundamentals." President Hopkins in his vigorous reply calls attention to the fact that Dartmouth College was founded by royal charter as an undenominational school, and is not subject to denominational control. The following excerpt from the letter of President Hopkins states the case well from the college viewpoint: "The point of view of the letter seems to me to afford the most definite illustration that I have ever seen as to the pernicious influences of denominational control, or an attempted denominational influence in educational institutions. The minute that education becomes something besides a sincere and open-minded search for the truth it has become a pernicious and demoralizing influence rather than an aid to society and an improver of civilization. Educational institutions are more or less familiar with the attempts of economic groups and the efforts of political groups to define what truth shall be taught within the colleges and to temper and to modify the curriculum so that it shall support 'orthodox' beliefs rather than to stimulate the progressive search for truth and the weighing of what we accept as truth to show whether it is true or not." In some denominations an effort is now being made to make college boards responsible to the conference or to a board of education supported by the denomination. The very moment a college becomes a propagandist institution committed to the defense of a dogma, instead of a truth-seeking institution following the light, the day of the church college is over. The Baptists face this problem more acutely at this moment than any other communion, but it will sooner or later be an issue in most communions. Strength to the arm of President Hopkins and all such undaunted souls, for they fight the battles of academic freedom for us all.

The Prevention of Divorce

MUCH talk may be heard in church circles concerning the evils of divorce and of the desirability of stricter laws and stricter law enforcement. Is the church equally concerned in preventing the real cause of divorce, the estrangement of human hearts? A minister was in a lodge meeting not long since when the fraternal society was about to expel a member. This member was accused of unfaithfulness to his wife, and the home was about to

break up. The minister was ready to vote for the expulsion. But over on the other side of the hall a big, awkward man got up and asked for delay on the ground that he still had hope that the home of two little children might in spite of everything be preserved. He accepted service on a committee which brought together the wronged wife and the offending husband. No one knows just how it was done, but a reconciliation took place, and there seems to be a favorable prospect that this home will be saved. Provided this home is saved, was not this a more effective piece of work than to have invoked a legal technicality against a divorce over in the court? The court of domestic relations of Chicago, where so many divorces are granted, also effects many reconciliations. The latter are not good newspaper stories, and few people know about this side of the activity of the court. Yet it is far more important than the legalizing of separations.

The Protestant Ku Klux

IN regions where the Ku Klux Klan is still active, intimations multiply that certain Protestant ministers are in its confidence, and would seem on occasions to be directing its activities. Its zeal to "support the church" has been displayed by numerous signs. Citizens remark upon ministers' uncanny knowledge of details of what the Klan has done or is proposing to do. Scarcely a Sunday passes without the publication of the news that a Klan has visited a church in a body, simply to signify approval, or to remain decorously through the service. One issue of a newspaper circulating through a wide territory recently printed news items of three such visitations. Latterly it has been the custom, on the occasion of these visits, for the leader of the Klan to present the minister with a "donation," as in the case of each of the three calls mentioned. This is assumed to be a mark of the favor which the particular minister enjoys with the Klan, or of the favor which the Klan seeks from him or his congregation. It is noted that the congregation breaks into applause on some of these occasions. The banners carried in public parades of the Klan give further intimations to the same effect. They support the introduction of the Bible into the public schools, while accompanying legends indicate that the Roman Church does not enjoy the favor accorded Protestant bodies. The chief hindrance to the permanent and universal installation of the Bible as a text-book in the schools is assumed to be the Roman Church. Some of the legends are interpreted as siding with Masonic orders in their assumed controversy with Romanism. All of which reminds one that the restorer and head of the Klan is said to be a Mason and was in earlier years a minister of one of the Protestant denominations. In developing the ritual and ideals of the Klan he is alleged to have drawn upon his acquaintance with Masonry and the church usages. Here is a field where accurate knowledge cannot be gained. By shrouding its operations and principles in secrecy the Klan is subjecting itself to all manner of malignant charges which it cannot refute by evidence satisfactory to the public, and may be suffering an injustice which

it has itself invited. Its partiality for certain Protestant ministers and their churches must prove an embarrassment also to those enjoying its favor. Such ministers and churches may well devoutly pray to be delivered from the tender mercies of their friends. The accumulating suspicions and antipathies which prompt high-minded citizens to think what a Texas judge asserted in his court the other day, that the Klan is "the most dangerous organization that has ever been organized in this country," must reflect upon ministers who graciously accept its donations and other favors, and upon congregations who applaud its presence and its "benevolence." To be the passive recipient of such flattering attentions is embarrassing enough, but to be the inspiration and directing mind in the activities of such an agency, as ministers are believed to have become, can lead only to defeat and undoing for those allowing themselves to be deluded into such "zeal for righteousness." The minister who resorts to such devices must have some cause to "put over," or must desire to "get across" with some purpose, not consonant with the aims and ends of the gospel of Christ.

A Mirror of the Soul

A Lenten Message

ABOVE the bed of King David, so tradition tells us, there hung a harp. At midnight, as the wind rippled over its strings, it made such music that the king must needs rise and search his soul for words worthy to fit the melody of his harp. Thus, out of the beautiful, broken dreams of a man of the people which were of old came a little book of music of the human heart when swept by the winds of God. How wonderful is that tiny book linked with the name of the poet-king who, from following his herds on the hillside came to the throne of his people, bringing his shepherd flute! He lived in rough, cruel days, an antique king in a barbaric age, but such a poet was he that after three thousand years his words are still paths whereby the soul climbs to God.

A psalm is a poem, and something more; a poem born of those deep moods which come unbidden out of the mists of the mind—an hour of joy or of sorrow—when the soul melts in love and prayer, touched by that homesickness of the heart we call religion; a mood spontaneous and rapturous when the heart pours itself out, knowing no ambition, no self-seeking, in penitence or thanksgiving, at the feet of God. A psalm is not made; it grows. It is a gift, not a trophy; an uprush of the heart at the touch of him whose coming is as the wind moving to and fro in mystery. It is thus that the echo of an hour of prayer among the hills of Judea touches us like a hand long fallen into dust, and its words have upon them the dew of an eternal morning.

Look at the human scene in the psalms. There the rapture of faith is so lended with the misery and woe of life that it is often hard to know whether the reigning note is deep joy or a bitter sadness. Ever recurs the sense

of oppression, the memory of oppression, the fear of oppression, and songs of divine consolation alternate with cries of revenge—as was natural in the hymns of a land so often ravaged by war, tossed to and fro between rival empires, and left desolate. Naturally, too, the question which distressed the psalmists was the question which throws a long shadow over literature and life—the question of undeserved suffering. Those ancient singers longed to believe that right-doing secured prosperity and protection, and when it seemed to do so they were happy. But the facts were often sadly the other way, and their faith was sorely tried. Always the prosperity of the wicked and proud filled them with dismay, and their music sometimes ebbs and flows between defiance and despair.

While "the deep sighing of the poor" is heard in the psalms, it is not pity for the poor that we hear, but a demand for justice as against the arrogant and powerful oppressor. The typical bad man in the psalms is the tyrant, whether he rule by cunning or by cruelty. What terrible indictments are here against the murderer of the innocent, whose eyes are "set against the poor." The deceitful tyrant is drawn with equal indignation. He is the usurper who spreads his net with flattering words and catches the weak to dispoil them by robbery. Nevertheless, the psalmist does not lose heart. In spite of the contradictions of life, he is confident that "the patient abiding of the meek shall not perish forever." By the same token, the prop of society and the pillar of stability, in the mind of the psalmist, is the just man, the righteous judge, moderate, gentle, wise. Aye, he is like unto God, who heareth the cry of the weak and healeth the broken of heart.

Above the human scene—so troubled and full of peril, where traps are set by day and arrows fly by night—hovers the divine order, and it is there that we must look for the ruling ideas of the psalms. Yet the very sense of that Eternal Order, so quick and vivid, induced in those long dead sinners a poignant sense of the fleetingness of mortal life and the vanishing of all things human. Sometimes, as in the ninetieth psalm—that majestic funeral hymn of the human race, with its swift death of morning flowers, and its human myriads swept away by the flood of years—this mood becomes terrifying, and the hope of man becomes as frail as the bird-song in the death march of Chopin. How helpless is man, pursued by Time, overtaken by Death—his life a span, a valor that melts in the void, a tale told in the night; here today and tomorrow gone. What a shadow he is, what shadows he pursues! Herein the psalmists were wise, in that, instead of being crushed by the brevity of life, they accepted it as the divine plan. Until we make our peace with the fact that we are pilgrims and strangers in the earth, life is a riddle and a tragedy. Once we face that fact, the wise man will take refuge from the evanescence of things mortal in the sanctuary of the eternal.

Therefore the psalmists turn to God—just God, no dogmas about him, but the reality of his being and the mystery of his mercy; God who is from everlasting to everlasting, the home of the soul. Nowhere else—outside the little Book of Eternal Life which tells the story of Jesus—can

be found such a profound and vivid sense of the hallowing presence of God in the world. The clouds are his chariots, the thunder his voice, and his foot-steps bow the heavens. They celebrate the power of God, his wisdom, his justice, his fidelity and mercy with every variation of melody, but most of all his pity. What fills these singers with abiding wonder is that God considers man, and visits him with salvation. Other hope they have none. They rest in the integrity of the Eternal, and his loving-kindness is more than life. There is in these songs a mingled agitation and peace—a deep and grateful peace in God, joined with an eager, passionate hunger for more of God. When God seems far away, their music falls to a lower octave and life loses its rhythm, its radiance, and its soul of loveliness. When he is near, the sun is up, the dew is on the grass, the trees clap their hands, and flowing waters glisten with his beauty.

Hence the solemn, overwhelming sense of sin in the psalms. How refreshing it is to escape from the clamor of self-assertive egoism today into the sweet and liberating humility of the psalms, with their clear vision of the horror of sin in the light of the holiness of God! Sin has its social aspects, but the words of the psalmist tell the other truth with awful clarity: "Against thee, and thee only, have I sinned"—words bowed low with a sense of the solitary, unshared guilt of each soul. It is not the guilt of those who tempt us—they have theirs—but the sin of each lonely soul bearing its own burden, that the psalmist sings. No other singers so search us for secret, unconfessed sins. To listen to their pleadings for inward purity, their longings to be made white as snow, is to feel what awful souls dwell in mortal clay. Uniting so vivid a sense of God with so keen a vision of sin, the logic would seem to be despair. But the glory of the psalms is their note of hope. Underneath the sweet-toned pathos of the psalms is the grand truth that God is equal to the horror of sin, not only pure but purifying.

Have we among us today a religious life equal to that which sings in the psalms? One doubts it. Join with this a further question—how was it that in a rude and dark age the religious affections attained to such full flower? No writer since that time, not even Augustine, has equalled the psalmist in deep and lofty religious utterance. How was it possible at such a time and amid such scenery? It must be that in olden times the soul was alone with God as it has never been alone with him since. Life was simpler then than now, less cluttered, and as it has become more intricate and engrossing, it has also become more distracting. Our modern world, with its noble and fruitful intellectual agitations, its research into nature, its co-operation in social enterprise, absorbs men; so much so that the invisible world which in other ages drew to itself the thought and yearning of men, seems dim and far away. The human struggle mars fellowship with God. Hence a restlessness of mind, a pathetic lonelines of soul, felt everywhere in our age. Never were there so many men running hither and yon hunting for they know not what. Blindly, gropingly they seek the touch magnetic, the one lost chord, the sense of God needed to give unity, meaning and inter-

pretation to the multitudinous, teeming life of this brilliant and tormented time.

Can we of today have the great and simple faith of the singers of the psalms? Assuredly; and this is the secret of all those gentle and wise souls who have learned that, however complex life may be, at heart it may remain simple; for "He keepeth those in perfect peace whose minds are fixed on him." If the world seems a confusion worse confounded, it is because the inner life is a malady; because we are imprisoned in the external present, and know not the escape of the spirit and the great freedoms of the mind in God. The psalmist knew how to pray, but he also knew how to be still, and listen, and know that God rides the storm of human events and rules the restless human heart. On a steamer, loaded with troops, as we entered the war zone, where lightning lurked in the waves, we were forbidden to sleep. So we lay on our cot reading the book of the psalms till dawn—thinking betimes of the peril of the singer of old. How different the scene from that in which David lived; and yet, though all the world has changed, and man has sought him out many inventions, our need of God and our relation to him were just what David felt ages ago. Aye, he was with us in the night, our God, the healer of our sorrows, the cleanser of our sin by the same incredible mercy with which he cleansed the soul of the poet-king in days far gone. Only the outward conditions of life had changed; the way of prayer remained, and the great and simple words of the psalmist became a shining ladder of the soul. For the sea is his, and he made it, and he walketh upon the deep!

If we except the Shepherd psalm and the Lord's Prayer, no other bit of writing has done more for the heart-life of the race than the fifty-first psalm. Multitudes have gone from earth to meet the destiny of man breathing the words of that great confessional hymn. Its first words in the old vulgate version—*Miserere*, "have mercy"—have been the last words of many of the sweetest souls of the race. Just before his death, with his hand mutilated by torture, Savonarola wrote a commentary on this psalm. Roland Taylor shouted it amid the flames of martyrdom, and was struck in the mouth for not saying it in Latin. The northernmost grave on earth, so it is said, is one made for a member of the expedition of Sir George Nares to the Arctic Sea. It is near Cape Brechy, on the brow of a hill covered with eternal snow, overlooking fields of ice stretching away into the northern night, where, like a lamp hung over the door of eternity, shines the polar star. A large stone covers the sleeper, and on a copper plate at the head, the words are engraved: "Wash me, and I shall be whiter than snow." Never did the pathos of those words find a more perfect setting—only, the mercy of God is whiter than snow!

Athanasius asked his friends to repeat the fifty-first psalm as they lay awake in the stillness of the night. Try it, and if there is any vanity left in you it will flee away before those great words uttered softly in the dark—when one hears nothing but the beating of one's own heart. When you have finished you will know why that psalm has lived so long, and why it will still be alive and flashing

when the last man lifts his trembling heart to God on a dying earth. Here is a little Book of Prayer and Praise, white with the religion of ages yet a-glitter with the dew of each new morning, tested and tried by centuries of sorrowful and victorious experience—take it to heart, love it, live with it in the still hour, and learn the deepest truth that man may know—that we live in God, and that the wisdom of life is to let him live in us vividly, abundantly, triumphantly!

One of a Kind

NATURE uses no molds. She does not make duplicates. No two leaves on the trees are exactly alike, and, in the exceeding complex of the human individual, no two combinations of temperamental and intellectual endowments ever are identical. Twins may be so similar in appearance as to confuse friends, teachers, and even parents, but neither is ever in doubt about his own identity.

Human society has showed itself grossly remiss in learning this elementary lesson. The principle is implicit in the very nature of things moral and spiritual. Yet our educational programs and the institutional make-up of our society violate the principle wholesale, and, it would almost seem, with malice prepense. We are busy everywhere forcing uniformities, making molds and jamming human mind and soul-stuffs into them. As a result malignant envies and jealousies are generated until they prevail among the chief woes of social existence and take rank among the chief causes of social disaster. Duplicating and competing institutions convert our most advanced civilizations into bedlams, and condemn us for turning into hells the fabrics out of which science and religion combine in asserting it was intended to produce the kingdom of heaven on earth. Nature never mistakes two of a kind. On the contrary, we are so distraught with our feverish zeal to produce multitudes of a kind that we search the world over for the intellectual and spiritual Henry Fords who will automatize and standardize and duplicatize the whole process of social existence. Let none cast slight upon Henry Ford as a fabricator of automobiles and iron plow-horses. He is an all-but-incomparable benefactor of his age. But his processes are mechanical and not vital. Social values lie in the realm of life, and social institutions should be devised to operate efficiently in that domain.

The indictment against our sectarian or denominational order in religion is that it demands slavish conformities, represses wholesome differences, obliterates precious individualities, and generates malignant rivalries. The divisions of the church are rightly deplored, but those who desire or conceive of the deadly uniformity which would result from the merging of all denominations into one "denomination" are indulging in a mind-wrecking asylologism as well as projecting absolute social disaster. Such a thing can never be, first, because such a thing cannot be conceived.

A high-school girl, on being engaged in conversation

relative to vocational choice, declared that what she is trying to find is something which she can do better than anybody else in the world. There is no jealousy of her fellows in that; that attitude and conception of vocation are finally the only cure for the carking envies and enmities which are now eating the heart out of society. If we had an educational system which would make that its fixed aim, to help oncoming generations to discover, each individual for himself, what contribution to the common good he can make, superior to that of any other individual within his social group, the end of education would be realized and a healthy social order would be insured. There would then be no room for jealousy nor for the kind of competition which is now rendering many a social situation hopeless.

The same principle universally applied would spare us from more than one grocery store of the same kind in a defined trade area, more than one dry-goods store, more than one school, more than one church, more than one anything which gains its prestige and livelihood from preying off of the well-being of a rival in the same area of service. If we can ever get our institutional scheme ordered on the basis of function, if we can bring ourselves to see that the test of value for each and all of our institutions is their service, this program will not seem so impossible of attainment. So far we have not even convinced ourselves that this is desirable.

When Mr. Hoover's committee of engineers appointed to enquire into the high cost of living submitted their report, they found that what is acting seriously to keep up prices is the needless duplication of stores. When a town of twelve hundred people supports thirteen grocery stores it is doing itself, and every man, woman and child within its trade area, a terrible disservice. The town is doing it, of course. It is paying the penalty and it is perpetrating the crime. The tender-hearted outsider need waste no tears upon the poor dupe, except in bewailing its willingness to be its own dupe. There can be no two best grocers in that town. Twelve of them are misled into prostituting powers intended for a different purpose into a manifest disservice to their particular society. Their community is not only carrying them as a burden in the department where they do not belong, but it is impoverished in those fields where their endowments qualify them for their highest service, and where they are not now at work. Thus doubly weakened, it is not surprising that countless communities fall and lie prostrate.

This other town of eight hundred inhabitants maintaining eight churches is not practicing a religious liberty which means anything intelligible, or of which any American community has the slightest reason to be proud. It is difficult not to identify such a condition with idiocy, and appeal for the interposition of the state department of asylums and correction in the interests of the entire population. The implication that there are eight sets of religious views in that population is far wide of the mark. If the population is intelligent enough to enjoy the rights and rewards of a full and free democracy, there are eight hundred, not merely eight, sets of religious views. If

churches are properly maintained to segregate and furnish mold for distinct types of religious tenets, then there are not enough churches in that town, not nearly enough.

If we can ever get the idea fixed in our minds that a church is a social institution, that its aims and right to be are properly defined in the terms of function, and shall proceed intelligently to order them, together with all other institutions, on that basis, we shall eventually get out of the hopeless tangle in which we are now enmeshed. Wanting a given thing done, appraising the persons and the means most capable of doing that thing, and setting them freely and untrammelledly at work, we are in a fair way of getting it done. But so long as we conceive a community as an arena in which thirteen individuals, twelve of whom have been deluded into believing themselves grocers, strive with each other for the gains of the public service which the one individual is alone properly qualified to render, we shall remain floundering in the slough where high prices and wasteful business methods and commercial bitterness overwhelm us. Not less manifestly, when we conceive of institutionalized religion in the terms of service or function, we shall not be building churches to force uniformities of doctrine and to scare or bludgeon people into reverence for arbitrarily defined tenets, but we shall seek out the persons and methods designed most efficiently to render the desired service. This will cure our religious jealousies and enmities by removing their causes. So long as our denominations were thoroughly intolerant of each other, were firmly convinced each that the members of its communion were certainly going to heaven and that those of other communions were as certainly going to hell, they had a kind of warrant for their existence as denominations. Each was rendering a service which at least its own adherents recognized to be essential, unique and altogether indispensable. But when the fatal charity was admitted, which inspires the minister of one denomination to acknowledge that those holding to other communions are as sure of coming beatitude and are as capable social agents now and here, as are those within his own communion, and which inspires him, in the same breath, as many ministers do, to admit and deplore the loss of spiritual values and Christian goodwill and social efficiency through our duplicating churchly programs in a given community, he and the ministry he discharges are condemned out of his own mouth. This is happily no surprise to countless sincere and devoted ministers in every range of the land, who are "only doing the best they know how" under conditions which they find themselves unable to control. They know the present conception and program of the denominational order are impossible. The system is radically inconsistent with itself. These ministers, like hosts of laymen, would like very well to know what they might do next.

It will help us all to find out that "next," if we shall appreciate the fundamentally unnatural program we are seeking to operate in the whole social field. Instead of ordering our service agencies, and training individuals, ourselves and all the rest, for that thing which each can do better than any other in the world, or better at least than any other within the social unit to be served, we are aping one

another, snatching from a rival the gains of his endeavor, building needless grocery stores to destroy the usefulness of those already developing, making our churches more like each other every day, and insuring that none of them shall fulfil its social function or embody the spirit and purpose of him whose name all bear. General enlightenment will give us better grocery stores and churches, and show the way through many another perplexity.

Comparative Sizes

A Parable of Safed the Sage

I SAT with men in the place where men gather in a Pullman car, and they spake every man of the size of his City, and of the rapidity of its growth. And I reproved them not, for I like not always to be preaching, but I was thinking.

And one of them spake unto me, and said, What is the size of the city wherein thou dwellest?

And I said, It is larger than Athens was in the day of its power, and I would it were doing as much for the world as Athens did; and it is several times as large as Bethlehem, and larger than Nazareth ever can hope to be.

And they were silent. And I said,

In this country of ours, cities have grown and other material things have grown, and all so rapidly that we shall do well to consider lest we think too much of hugeness and not enough of those qualities which make a city or a country really worth while. For the real question is not how many noses of fools the census-man may count, but how fine is the publick spirit, and how safe and prosperous and intelligent and righteous be the folk.

And I said,

A thing is not necessarily great because it is big, nor big because it is near.

And I considered Keturah, how the top of her head cometh only to the shoulder of her husband, and all her sons tower above her, and say, Little Mother, haste thee, and grow; for thou art the littlest one in the family; and how even her daughter is more tall than her mother.

But I could not love Keturah more if she weighed three hundred pounds.

With Gratitude for "Leaves of Grass"

I F I could sail far out upon some sea,
Or in some fronded island dwell alone,
I'd bid farewell to all anxiety,
And let one day for twenty years atone.
I'd cast across the world this heart of stone!
But since within these walls I must be pent,
I take Old Walt, and read, and am content.

Kings

T HE kings of might shall fail and die,
However brave and strong,
But age on age the world shall serve
The mighty kings of song.

THOMAS CURTIS CLARK

Putting Christianity Into Industry

By Sherwood Eddy

AT THE request of an employer who wrote regarding my previous article on "The Church at the Cross Roads," asking what a Christian business man could do to solve the problem, I replied by stating the six principles which I believed underlay Christ's teaching as applied to business. These social principles were Personality, or the infinite worth of every individual man, Brotherhood, Service, Liberty, and Justice, fulfilled in the all-embracing principle of Love, the full sharing of life. I endeavored to expand these principles and apply them to modern business conditions. The editor now requests an article applying these principles more in the concrete and in detail to actual business conditions. I will take seven typical plans of industrial organization, no one of which is a panacea, but in all of which there is clearly an endeavor to apply some of these principles more or less completely.

THE BROWNING COMPANY

After an address to business men on the application of Christian teaching to modern business, one of them invited the writer to visit his plant and see how they were trying to apply these principles in practice. The plan is a very simple one. The Browning Company of Cleveland employs some 500 men. In 1917, with much doubt and misgiving, the president decided that he would provide an open safety-valve for industrial unrest and take his employees into consultation concerning the conduct of the business on its industrial side. Accordingly he arranged for an informal men's meeting to act as a shop committee. The men elected their own representatives to meet twice each month and consult with the management regarding possible improvements in the business, in working conditions, and relations. The decisions of the meeting were placed in writing as a bulletin for inspection by all the employees. As the president urged them more and more to "produce" he felt that they had not sufficient incentive to do so if all the gain of the increased production came to himself. Accordingly as a motive to increase production, one-tenth of the profits were set aside to be divided among the workers pro rata on the basis of their wages. A plan for group insurance was next inaugurated, the worker receiving an insurance policy which provides his family with half a year's wages at the time of his death if in the employ of the company, and with sickness benefit of \$7 a week up to a limit of 13 weeks from the Mutual Benefit Association. The men's power was only advisory, but it resulted in growing good will, mutual understanding and increased production. Almost immediately there was a gain of 5 per cent in production in tons per man each month and a reduction in the labor turnover of 43 per cent. The men in the factory no longer feel that they are mere hands to be employed or dismissed, but members of a great family working together.

THE FILENE COMPANY

The second plan, that of William Filene's Sons Company, is much more elaborate. In 1891 when the writer left college the Filenes occupied two tiny retail stores in Boston, each with a floor space only twenty feet square. Twenty years later their sales had risen to approximately five million dollars a year and they now employ some 3,000 workers in their retail specialty store. Justice Brandeis in his "Business a Profession" mentions the three characteristics of a profession as "preliminary training, a calling pursued largely for others and not merely for one's self, and where the financial return is not the accepted measure of success." These characteristics will be found in the business of the Filenes and the other companies here mentioned. The need today in business seems to be to lift it to the high plane of a profession.

The Filenes provided a plan of self-government for employees, a system of arbitration through the operation of which employees can call for an adjustment of differences, and a minimum wage scale. The plan puts the final decision, except in matters of business policy, in the hands of the employees. Any matter, except policies of the business, which is vetoed by the management may be passed over that veto by a two-thirds vote of the employees. The Filene Cooperative Association is an organization including all employees and officers of the company as co-workers, without any distinction between employer and employees. Through their four out of eleven members of the board of directors the employees have a voice in the actual management of the business. These four are nominated by the employees but elected by the stockholders.

The plan was inaugurated in 1898 for employees' insurance and medical aid. It was so successful that gradually it was extended with committees for the conduct of Lectures, Education, Libraries, Health, Entertainments, a Club House, Athletics, Music, Publicity, Co-operative Supply, etc. The "Echo" which was started as a house organ by the management but was not popular, was turned over entirely to the employees. It is now self-supporting and very popular. Every employee of the company belongs to the Filene Cooperative Association which is a self-governing body, operating under a charter, constitution, and by-laws. Twelve of the twenty-three members of the committee are elected from the store. An arbitration board of twelve members receives appeals from the employees. The management, as such, has no representatives on the board. It considers cases of dismissal, wage reduction, differences between employees, etc. The company has no objection to their employees organizing. The retail clerks are not organized, but the company maintains working agreements with the unions among their other employees.

The plan of the Proctor and Gamble Company of Cincinnati is somewhat similar. Representation is provided

for the whole plant through the Joint Conference Committee. In matters of arbitration the final decision is in the hands of the management through its Committee on Appeals. The plan provides for profit-sharing and "for regular conferences between employes and management to foster friendly relations and mutual understanding." Of the twelve members of the board of directors, three are employes elected by the other employes. "There shall be no discrimination under this plan against any employe because of race, sex, political or religious affiliation, or membership in any labor or other organization."*

COLORADO FUEL AND IRON

The plan of the Colorado Fuel and Iron Company and the International Harvester Company has been followed by some 300 other companies in this country. The plan in Colorado was one of the earliest developed in America and was based on a study carried on by the Rockefeller Foundation. Four decades of labor trouble and strikes, including a civil war at Cripple Creek, the Leadville strike, the battle of Ludlow, etc., finally led to the visit of Mr. John D. Rockefeller, Jr., to the scene of the trouble in Colorado. A new Industrial Representation Plan was inaugurated which has immensely improved labor conditions and relations in the state. It provides for joint meetings of representatives of the employes and the management. The work is under the jurisdiction of a vice-president of the company known as the "Industrial Relations Executive." The plan was established in October, 1915, among some 15,000 employes of the Colorado Fuel and Iron Company. The Joint Conference is composed of an equal number of representatives of the employes and those of the company. There are four joint committees on industrial Cooperation and Conciliation; Safety and Accident; Sanitation, Health and Housing; Recreation and Education. Whenever necessary a board of arbitration is formed. The joint committee on Recreation and Education considers social centers, halls, playgrounds, entertainments, moving pictures, athletics, competitions, field days, holidays, schools, libraries, classes for foreign speaking men, technical education, manual training, health lectures, relation to churches and Sunday schools, cooperation with Y. M. C. A. activities, etc. In the policy of the company there is no discrimination because of union or non-union membership. So far as the above plan has been carried out by the representatives of the company in the spirit in which it was devised it has been entirely successful and has immensely improved conditions in Colorado.

INTERNATIONAL HARVESTER

The plan of the International Harvester Company has a Works Council for joint deliberation between representatives of the management and the employes of an entire plant. A General Council endeavors to unify conditions in the various plants. Impartial arbitration is provided for.

*Quotation from pamphlet entitled "Revised Plan of the Employes' Conference Committee" issued by the Proctor & Gamble Company, p. 5. See also "Constitutionalism in Industry," Education Society, 14 Beacon Street, Boston, describing more fully several of these plans.

This plan was inaugurated in 1919 in seventeen of the twenty plants of the company among its more than 30,000 employes. The three other plants later voted to adopt the plan. Representatives on the Works Council are elected by secret ballot by the employes. Meetings of the Works Council are held monthly, the management appointing representatives not to exceed in number the employes' representatives. The Works Council may consider and make recommendations on all questions relating to working conditions, protection of health, safety, wages, hours, recreation, education and other similar matters of mutual interest to the employes and the management. Arbitration is provided for by mutual consent. "There shall be no discrimination under this plan against any employe, because of race, sex, political or religious affiliation or membership in any labor or other organization." Thus the unions as such are not recognized. The company deals only with its own employes. They are free to belong to unions, however, if they wish.

THE DUTCHESS BLEACHERY

We may now consider a type which confessedly endeavors to relate Christian principles to business by the application of the golden rule. We may take that of the Dutchess Bleachery at Wappingers Falls, New York. During the war the president of the company, Mr. Harold Hatch, felt that he must apply his Christian principles to his own business. He accordingly entered into partnership plan with his 600 employes. Wages are paid to labor at the current rate. Wages are then paid to capital at 6 per cent. Two sinking funds are then provided of 15 per cent each of the balance of the profit, the one to protect the earnings of capital, and the other to insure labor against unemployment by providing half wages in time of depression. Of the remaining profit, half goes to capital and the other half to the workers, pro rata in proportion to their wages. The business is run by a board of operatives, a board of management, and a board of directors. The board of operatives is composed entirely of employes and gives ample opportunity for separate meetings. It takes charge of the settlement of grievances in their initial stage. It also manages the houses owned by the company. It is composed of eleven members elected by secret ballot. The board of management composed of three representatives of the management and three of the employes has control of all matters of mill management. This makes possible joint deliberation and gives the employes an equal voice in the management.

Arbitration is provided where a majority of the board cannot agree. The board of directors is composed of five members, three members from the management, one an elected employe, and one representing the public selected from the local committee. This board has final control of the company and its business policies except as delegated to the board of operatives or of management. "The board of directors authorizes the statement that our partnership plan is in no way opposed to organized labor." Mr. Seebohm Rowntree the great English employer when visiting this country recently was deeply impressed by this plan

of the Dutchess Bleachery. The whole spirit of the place, the mutual good will, and mutual increased production, have shown the wisdom of the plan. It is bold and far-reaching, thoroughly Christian, and eminently successful.

HART, SCHAFFNER AND MARX

Another type of relationship is illustrated by that of the Hart, Schaffner and Marx Co., the Chicago manufacturers of men's clothing, with approximately 7,000 employees. This differs from all previous plans in that it is based on union organization. All the employees' representatives are union members and are elected by the union employees. As the factory is run on a preferential shop basis there are very few non-union employees. This type illustrates full constitutionalism in industry. The management is thoroughly organized, and they welcome complete organization on the part of the men without limitation or restriction in national trade unions with the right to choose their representatives where they will. The unions are gladly recognized. Meeting as two equal parties, a constitution was drawn up and it has proved not only successful but satisfactory to both management and labor. Executive, legislative and judicial functions are recognized, an impartial judge hears cases, makes decisions, and administers the constitution. With their employees drawn in large measure from revolutionary Russian and foreign European elements, this plan of the frank recognition of unions has proved a great buffer against revolutionary bolshevism in this country. The spirit of the agreement drawn up in 1916 is shown in the following statement:

"On the part of the employer it is the intention and expectation that this compact of peace will result in the establishment and maintenance of a high order of discipline and efficiency by the willing cooperation of union and workers rather than by the old method of surveillance and coercion.

"On the part of the union it is the intention and expectation that this compact will, with the cooperation of the employer, operate in such a way as to maintain, strengthen, and solidify its organization, so that it may be made strong enough, and efficient enough, to cooperate as contemplated in the preceding paragraph; and also that it may be strong enough to command the respect of the employer without being forced to resort to militant or unfriendly measures.

"On the part of the workers it is the intention and expectation that they pass from the status of wage servants, with no claim on the employer save his economic need, to that of self-respecting parties to an agreement which they have had an equal part with him in making, that this status gives them an assurance of fair and just treatment and protects them against injustice or oppression of those who may have been placed in authority over them; that they will have recourse to a court, in the creation of which their votes were equally potent with that of the employer, in which all their grievances may be heard, and all their claims adjudicated; that all changes during the life of the pact shall be subject to the approval of an impartial tribunal, and that wages and working conditions shall not fall below the level provided for in the agreement."*

Shop representatives or chairmen from each shop are elected by secret ballot by the union members. All employees who are members of the union are entitled to vote.

*"The Hart, Schaffner & Marx Labor Agreement," by Earl Dean Howard, Chicago, 1920, p. 9-10.

A Labor Department has been established by the company which is now administered by Professor Earl Dean Howard of Northwestern University. He investigates abuses, protects the company's interest, negotiates with agents of the union, administers all discipline, has oversight of all hiring, maintains hospitals, a charity fund, loan fund, recommends compensation, trains foremen in courtesy and patience, and promotes right relations between management and employees.

There is a Trade Board for the adjustment of grievances which sits as a court of original hearing in all matters arising between the company and its employees. Originally composed of 11 members, 5 chosen by the union, and 5 by the company with a neutral chairman, its activities are now successfully carried on by the chairman alone who is mutually trusted by both parties. The writer has had the privilege of being present in the hearings of this court of first instance which works so successfully. The employee presents his grievance. A representative of the company states the case of the company. The representative of the employee's trade union states the case for the employee. The whole spirit of the court is informal, friendly, and human. The chairman of the Trade Board then makes his decision. This may be finally referred to the Board of Arbitration. Questions of fact and testimony are left chiefly to the Trade Board while the Board of Arbitration is mainly concerned with questions of principle and the application of the constitution to new issues. A majority decision is binding on all parties. The company recognizes the union and deals directly with it, and according to agreement gives preference to union men both in hiring and discharging. This plan of Hart, Schaffner and Marx in its relation with the Amalgamated Union is more in accordance with the customs obtaining in Great Britain. There after many years of struggle, unions are freely recognized and dealt with. Mr. Whitley, author of the *Whitley Counsels*, himself a great Christian employer, speaker of the house of commons, said to the writer, "We employers in Great Britain regard collective bargaining and the frank recognition of the trade unions as both inevitable and desirable; inevitable, in that it cannot be ultimately resisted in the just democratic demand of labor, and desirable in that it works better in the end for all parties concerned."

SPIRIT AND PLAN

The foregoing plans are mentioned only as typical, from the simplest to the most complicated, of hundreds of instances that might be given in this country. There is no one panacea for labor trouble. Each Christian business man has the opportunity of applying the principles of Jesus to his own business. If we honestly seek to follow the golden rule, to recognize the human factor in business, to put ourselves in the place of the employee, methods and adjustments, plans and programs can be worked out. No plan will work well where men are selfish and anti-social. It is the spirit that matters most. A right spirit will show itself in right relations worked out by a system of trial and error, by patient experiment in some plan that will embody the above principles. Sooner or later we shall have to come back to the principles of Jesus, for nothing

is settled till it is settled aright, and Jesus shows the way to the only final solution in the application of the principles of Personality, Brotherhood, Service; Liberty, Justice—and Love, the fulfilling of them all, Love, the full sharing of life in indomitable good will, the sole and sufficient solution of all our problems.

That plan will ultimately prove the best which most fully develops the personality of the worker in self-expression, self realization and self determination, which is not paternal charity but based upon genuine democracy and constitutionalism in industry, and which has regard to the wel-

fare of the whole community. Thus every plan must regard the three factors of the community, the worker and the employer. We are only slowly learning in our own small groups the value of cooperation. Too often we forget that there is a world outside with which we must share our spirit and achievements. Just as the claim of Jesus to greatness rests upon his preeminent service to all—not only to a privileged few—so will our claim to be Christian rest upon applying his principles beyond our own factory walls. We must apply the whole gospel to the whole of life. This is applied Christianity in business.

The Spiritual Revival*

By A. Maude Royden

OUR LORD'S promise that we should be continually given fresh truth and led forward in the knowledge of the truth of the Holy Spirit of God has been abundantly fulfilled, and I believe that every generation receives the light needed for its own problems. If we think of the evolution of the human race, and of the animal and plant races, we shall see that the higher we get the more complicated our problems become. The higher we get the more possible it is to go wrong. He that is low need fear no fall, but he that is high can fall terribly. The corruption of the best is the worst, and the difficulty of solving our problems becomes greater and greater as we go forward. That is to say, absolutely the problems become greater, but relatively I think they do not, because as we go forward we are moving towards the light, we are getting towards God, who is the source of truth, and things that are very difficult today in the dark will be perfectly simple in the light. If you compare a person who is groping along even a very well-known road on such a day as last Sunday in the fog, with a person traveling in the bright sunshine, you will understand how easy it is to go wrong even on the plainest, broadest road. In a London fog, or in an intellectual fog, you may make mistakes which in the ordinary way would seem farcical. You can go to great heights if you can see your way. And I believe our progress ought to become easier and easier, because though, as we rise higher in the scale of being, our problems are more complicated, this is more than compensated by the increasing light as we draw nearer together. We are working now in the dawn; we may work in the full light of day, and things which are so difficult in the dark will be perfectly simple and straightforward.

REFUSING THE LIGHT

But it is impossible for men to refuse the light, and I have been trying to ask myself why it is that people—for after all, people desire truth, it is the divine instinct of human nature to want to know; why do people seek for the North Pole? Why are they looking now for the summit of Mount Everest? They will tell you a lot of rea-

sons, but the real reason is an overbearing desire to know—why is it, therefore, that again and again whole generations of people refuse the light? I think it is because of this: Some great man arises and tells the truth about something, and because it is a great truth, and he is a great man, his words crystallize into a great phrase. And because we are human we love the truth, and we love that phrase, and when the man dies we love the phrase so much that we forget the truth. Over and over again I have come up against the great phrases of religious experience—"Washed in the blood of the lamb," "Redeemed by Christ," "To find in him our only salvation," "To be saved by faith"—these glorious phrases which are of the very poetry of religion, so dear that people cling to them when they are growing hard and rigid; they cling to the form even more than to the spirit. While the spirit is seeking fresh forms we lose it in our very devotion to the truth, the glorious truth that once was revealed to us by that saying.

LOSING THE SENSE OF TRUTH

And so it happens that generations come and go, and many of them refuse the light. And that leads to spiritual decay. If we do not go forward we go back. We must either grow or stop; we cannot stand still. Therefore, unless people will continually get back to the spiritual, and continually seek the light and feel after God if haply they may find him, they will become imprisoned in the great phrases that once set them free. The very expressions that once led to God will become obstacles in their way.

That is why we need a spiritual revival. If we always sought the truth about any expression of truth there would not be a revival because there would be nothing to revive from. A spiritual revival suggests a spiritual swoon or sleep, and that revival ought not to be necessary. But again and again it is necessary because people have, instead of pressing forward to the light, rested in the place which somebody illuminated for them by a great discovery.

Then suddenly, because we do love the truth, suddenly or gradually we realize that we have lost the sense of God, that we have lost the sense of truth; that the thing that was a living flame to our forefathers has died into a hand-

*Preached at the Fellowship Guildhouse, Eccleston Square, London, Sunday evening, January 29, 1922.

ful of ashes for us. That we have become spiritually hungry and thirsty. There comes a time, I believe, after every spiritual decay, when the heart of man begins to long for God, that truth which he has forgotten. That spiritual quest which he had abandoned calls to him again, and he realizes that he has been filling his belly with the husks the swine did eat, and he longs once more for light and truth. Then he sets out to look for God. And, my people, this is a dangerous hour. If we always followed the light we should not have these crises; we should be going forward smoothly and certainly. But after spiritual death there comes the desire for spiritual life, and the desire becomes so clamorous, it is like a man who has been starved. He is so eager that he is liable to satisfy himself in the easiest and readiest way. If with all our heart we truly seek him, we shall ever surely find him, but the desire that awakens suddenly, clamorously, may perhaps stop short of the search and be satisfied with something less than God. A real spiritual revival should be a real advance in the knowledge of God.

Unless there is, therefore, light, there is no spiritual revival in the true sense of the word. If there is only fresh emotion that revival will come and go, and not only not lift the world any farther on in the march towards God, but will actually enervate it, empty it, discourage it, perplex it. Like the war, people are more discouraged now than they were before the war, because they cast so much into it. A spiritual revival that is merely emotion, that is simply a sudden desire for spiritual experience satisfying itself in some purely emotional experience, leaves a man demoralized and undone. If you read the great text-books of psychology today you will find that very often a spiritual revival, so-called, has been accompanied by outbursts of immorality, by sudden loosening of all social ties and all sense of responsibility. That seems strange to some people, but it is not strange. It means simply that the world is full of emotion, full of a genuine hunger for God, a desire for light, but because they are impatient, just because the hunger is so keen, anyone who offers a religious emotion is snatched at, and is felt to be giving the needed food.

KNOWLEDGE OF GOD

But a spiritual revival means knowledge of God. All the great religions of the world have taught us something about the nature of God. A religion cannot be founded on an emotional experience alone. It must be founded on light, on the knowledge of God, and every great religion has taught something of God or it would never have moved the world at all, and every great Christian revival has been caused by someone or some generation giving light about the nature of God; Christ himself supreme, and after him his great followers—St. Paul, who interpreted to the world the fact that God is the Father of all the world. Christ had taught it, yes, but it was St. Paul who brought it home to the Jews that their Christian church must be a universal church; that God is the Father of all mankind. As we go forward we shall find that all great revivalists, St. Francis of Assisi, Martin Luther, and here in this country John Wesley, have all based their teachings on

something new in the nature of God; new, though in a sense old; I mean they made it new to mankind. The revival that is only an attempt to answer a need for spiritual experience often wastes itself on pure emotionalism.

Now, at the present day, is there any reason to look for or desire a spiritual revival? I think so. For two generations now we have been refusing the light which God gave us through the great men of science. The result has been appalling. It means a science which is materialistic, it means a religion which is ignorant, and it means a disillusioned world. We have all the circumstances which should create a great revival, and now, and especially after the war, there has come a great hunger for God. I know there are millions to whom the war has brought nothing but a sense of "Let us eat and drink for tomorrow we die." Who can wonder? And yet there are also millions, yes I believe millions, to whom it has brought a heart sickness of a world without God; a feeling that the world is intolerable. We cannot find a God who will pity us and help us and lift us up, and so side by side with the surface indifference and laxity and desire of many people simply to enjoy what life can give, there is moving in the hearts of many, a great thirst for light, a great hunger for God.

CONVERGING STREAMS

There are all the circumstances which create a great revival. Have we got that knowledge, that further light to give? Yes, we have. I believe the future historian of religions will be able to trace during this past twenty to thirty years one stream after another, all converging into the great sea which is the knowledge of God. Science, psychology, religion, a new theology, one stream after another, all at last uniting into a real illumination as to the nature of God. To me, as I think it over, it seems that little groups of people all over the country and all over the world, certainly in America, Germany, and Russia, are realizing the power of the Spirit and the trustworthiness of God in a way which constitutes a new light to the world. These are old truths. Yes, all truths are old in a sense, but certainly they are being apprehended as they have never been before; not by individuals, but by the masses of people. There are seven thousand knees that have not bowed to Baal, and lips that have not kissed him. There are in this world millions who are realizing the spiritual power of God, and the trustworthiness—that is the only word I can use—the trustworthiness of God, in a way which is giving them power and light and everything that makes life glorious and worth living.

Sometimes it seems to me that Einstein and Freud, and Mrs. Eddy, and Mr. H. G. Wells are all working—I would not say along the same paths, but certainly to the same end—towards the increasing humility and reverence of science. The fact that everywhere the mystery and the spirituality of life is being preached by men who would perhaps have been materialists a generation ago; the fact that the men of science of today are of such, I can only call it a spiritual type, many of them so interested in things beyond what we see; the fact that Mrs. Eddy has, not only among her immediate followers but all over the world people who are

believing fundamentally the same thing, that is to say, fundamentally they believe in the profound reality of the spirit, the dominance of spiritual over material things, is evidence of a fresh knowledge of the nature and purpose of God. We get H. G. Wells, writing a book which is simply a re-statement in modern terms of the Christian religion. We get Einstein teaching us the extraordinary place of the mind in the universe, and we get the new psychology finding almost all our physical troubles due to some kind of wrong thought:

A DANGEROUS HOUR

We need a revival now because we have refused the light, and in this light we have a new revelation of the nature of God. But I repeat, it is a dangerous hour. The revivalism that shall be based on fear, or even on the meeting of a great and overwhelming need, a revivalism which is an emotion without light, will blast the hopes of a real spiritual revival more perhaps than any material kind of wrong, more even than war itself.

I am trying, and I am only one among many hundreds and perhaps thousands, to meet this need in a way that shall be a real advance. The overwhelming desire for light must be met. It is a great desire, and having now had some little experience—very, very little—I want to tell you what it has taught me, and in what ways I want your help, because I do want your help very badly indeed. It seems to me that a modern revival should be cast in a certain form. It should aim to reach everybody, every section of society, every class of people; the men at work, the children at school, the women in the homes; the rich, who have so much power materially, the poor, who have so much insight spiritually; the people in prisons, in hospitals, everybody should be reached if possible. At least, they should be made to understand that their help is wanted, that we cannot set the world in order unless everybody is going to help. That is why I want so much to go into prisons. Here are people whose world is certainly out of order, but who yet may help to set it in order if they realize that the world needs them in any way at all. Then I think it should not be an appeal for the individual soul; it should be an appeal to people to consecrate themselves for the service of the world. A religion that is not as wide as the world today, in its aim and in its scope, is only going to be a very selfish and narrow kind of appeal. I do not mean—God forbid—that the individual soul must not be saved. I am certain that until the individual soul is saved the individual can never serve the world as he ought to do. But I think the real claim of Christianity is that it is for the sake of the world that we think it worth while to be so severe with ourselves. For their sakes I consecrate myself.

NO FALSE ACCOMPANIMENTS

Then it must have no false or insincere accompaniments. What do I mean by that? Well, I mean we should not have bad music, and we should not sing silly hymns, and we should not hypnotize people. A great deal of apparent spiritual experience is simply hypnotism. You get people being made to sing some tune over and over again, louder

and louder; they must put more heart into it. Heart! They want to put their heads into it! Half the time these people are more or less drunk, intoxicated, not as people should be intoxicated, for everyone desires to be intoxicated sometimes; everyone should know the intoxication of being lifted out of himself into something bigger. And this can be done by spiritual truth or hysterical emotion. The latter is far easier than the former, and many people do not distinguish between the two. Therefore I think we should see that everything which accompanies a spiritual revival, if possible more elevated, more noble, than an ordinary religious service. There should be no lowering of standards in order to create the kind of emotional atmosphere that makes it so much easier for the speaker to get his power. That is one of the things we should deny ourselves.

Then again, it should appeal deliberately to the mind. I have found as I have gone about that there is an enormous desire really to come to grips with the things I am trying to say, with the question of religion and God. In Liverpool, for instance, we had three evening meetings and one afternoon meeting in a week. At the last meeting there were nearly two thousand people present, and when I said at the close of the service that I would ask the congregation to leave as quietly and quickly as possible in order that those who wished to stay for discussion could get together, I should think out of the two thousand people not more than three hundred went away. It is rather difficult to run an after meeting of fifteen to sixteen hundred people, but they went on asking questions; I think they would have stayed nearly all night. And nearly all the questions were vital questions that needed an answer, that showed a real hunger for some kind of light, for spiritual or practical experience.

A GLORIOUS EMOTION

And do not think from what I have said that the sort of revival that seems to me needed in this 20th century is a dry, intellectual, unemotional thing. It is true that it must begin with the mind; it is true that it must be a real advance in the knowledge of God, in a well worked up mission, by singing together and being in great groups, and by great and striking appeals; it is true that it must be, if it is to be real at all, an advance in knowledge, a drawing near to the light. But, my people, there is no emotion more glorious or more noble than the emotion which is awakened when one sees a great truth.

Where'er a noble deed is wrought,
Where'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

That "glad surprise" is perhaps the noblest of all human emotions, that overwhelming emotion that seizes you when you see Beauty, when you see Truth, when you see God. That is the emotion we need. For no driving force comes from a purely intellectual appeal, no spiritual experience is gained from a merely rational explanation. It is when that appeal and that explanation become something more than intellectual, when they become truth; not knowledge only, but truth, that the emotion is real, lasting and spir-

itual, a fusing of one's whole being in the knowledge and love of God. And the awakening of such an emotion should be the desire of all who proclaim the gospel of Christ and the Kingdom of God. For such an emotion as that does not waste itself in hysteria; it becomes an inspiration, a driving force, a passion in the heart, that makes one long to spread the truth to other people. And it is that emotion, that lasting spiritual experience, awakened by the sight and knowledge of divine truth, which makes the true spiritual revival.

The Church and the "Lost" College Student

By Richard Wallace Hogue

VISITING colleges is a strenuous and a stimulating job. It is also an illuminating experience. I am feeling all three of these effects this morning as I return from one of the largest, and in some ways most typical, of American universities. To bed at midnight, the alarm summons at daylight, breakfast shortly afterwards and now on the train with that fagged-out follow up period which is the intermittent legacy of the strenuous life. But there is a stimulus which stays with me. It comes from the very thing which robbed me of the earlier hours of a full night's rest. Following a meeting, I had resolved to retire immediately to my room in the fraternity house where I was a welcome guest among "brothers" who had never before heard of me. They were a jolly crowd and averaged well up in scholarship as well as in personal charm. This is important, I think, in its bearing on the subject in hand.

STARK REALITY

For the first few minutes it was sheer contact with radiant youth, under the compulsion of an unfeigned hospitality, that kept me from my room and in that of two of the students, with others coming in and out. Very soon it was something different—quite different. The subject that held us—literally held us—was not athletics, fraternity life or any of the varied college interests generally supposed to be the absorbing themes of college students in America. Just how we got into the absorbing subject I don't know. One thing I do know—the visiting "brother" did not force it. Somehow, we didn't get into the subject—it got out of us. Most of it got out of the students with all the unconfined force of a long-dammed stream bursting forth. At first it seeped stealthily through crevices kept almost closed by the walls of self-repression composed partly of the respect of courteous consideration for my feelings. But when I bade them "go on," they went on, and I tell you it was good. There was all the stark reality of what shallow religionists would call their "lost faith." There was the passion, and at times the pathos, of orthodox religion's failure to satisfy their ardent and primal questions. There was the tragedy of idealism unanswered and unused by the forces which had

given them their first lessons in life's great ideals. There were honest indictments, terrible in the severity of utter sincerity. And all the time I kept saying to myself, "How fine this is!"—for the lasting realities were there—idealism, sincerity, honesty.

God! how the church needs these today, honesty perhaps above all, in the staid conventionality of those who shape its strict regularities, produce its official pronouncements, regulate its confined activities, proclaim its frantic conformity to the prevailing philosophy of "safety first," and preserve its confining formulas for the truth-searching spirit. There are of course exceptions to this indictment, glorious exceptions in outstanding individuals and hopeful movements. But if we are honest, can we doubt the general and tragic truth of the charge as applied to the organized churches as a whole? How else have they lost these young men, and countless others like them, all sprung from ancestries of loyal church people?

STUDENT AND CHURCH

"Do you know how many of the forty fellows in this house go to church, not regularly, but ever? Just three. When I first came to the university I went to one as long as I could stand it. Then I tried two others. Then I quit—not because I wanted to and not because of what I read in text books or heard in lecture rooms. It was because of what I didn't hear—didn't get—in the preaching, and the life, of the churches. When I was working for the government in the war I found a preacher who had a real message—who was real himself—seemed to understand life here and now—wasn't afraid to apply the truth to the real problems of today. There was no atmosphere of artificial piety about him, no prophesying of the smooth things which would keep him from being unpopular, or uncomfortable. I went to that church, though it was not my denomination. Why don't they put men like that here and in other universities?" That from one student.

And this from another. "I haven't been to church in four years." (He was a senior.) "I believe in living the right sort of life for yourself and towards others. Tell me, what do they mean when they ask 'Are you saved?' I don't get it."

In the morning I had been at the service of one of the churches and found twenty men students out of a five thousand student body. Much larger numbers attended two of the other churches—but what type were they and how many seniors were among them? I felt that the answer came in part from the mottoes, methods, songs and "social stunts" of which I saw symbols and samples in the church with the largest student membership. They were pathetic, truly pathetic.

And are these "lost students" idealists, even while at the grind and in the absorbing activities? Thrusting itself in the midst of this grind and these activities comes the Student Friendship Fund. Its appeal is second-hand, and from far-off lands. It is from foreign nations in the hour of America's greatest revulsion from "foreign entanglements." A large measure of the need comes from lands against which American students were in arms, the out-

ward symbol of the more impenetrable armor of propaganda. A large measure comes from communist Russia.

I was present last night when the appeal was presented, very simply and very briefly, to a typical and representative group who were asked to present it to others. First they gave their own answer—an average of nearly ten dollars apiece. While there a message was received from a nearby university that the 3000 students approached in one day had pledged \$8,000. Far and away above the money stood out the sacrifices to be made to pay these and similar pledges in other colleges—this and the instant response to the note of high idealism and of sheer human service. Here are several hundred of them going without five meals a week and meeting at the hour of the accustomed meal to learn more of the struggles and needs of the students of Europe. Is there nothing here of the translation into living reality of words all too long held in detached dogma by the official church—"incarnation" and "vicarious suffering?" Here is a girl student giving the entire cost of a new dress, the need of which has vanished from her vision of far-off girl students who have had no new dress material since 1914. When remonstrated with by a friend for denying himself an overcoat, another makes this reply:

"I can run to and from my classes, while those fellows over there haven't enough food to give them the strength to run."

And so it goes, from giving up movies and dances to denying themselves things hitherto regarded as necessities.

"These conditions are intolerable and must be changed! These men are our brothers and we must stand by them! They must be helped to save themselves and their countries and to make a better world than the one which has been made for them and for us."

STUDENT RESPONSIVENESS

These words of theirs might well be directed toward other causes and conditions nearer home. And to whom more than to the responsible leaders of the church comes the challenge so to direct them? How can the church win them back, with all their capacity for idealism, their eagerness to sacrifice for a cause they believe in and their equipped potentialities for service? This is not the question for chief concern or main interest on the part of the professing interpreters of the religion of Jesus Christ. It smacks too much of the philosophy of self-interest and the policy of "safety first" through which the strongest of them have been lost to the churches. The question is rather how the church shall serve them and through them establish the ignored ethics and the repudiated ideals of Jesus in the realms of business practice, industrial relations, political policies and international affairs. Only ten per cent of the children of America go through High School. Aside from its fatal effect on the permanence of a democracy, this fact constitutes a colossal responsibility for this fortunate minority. What of the challenge to the church and the answer of its leaders to that challenge? As Benjamin Kidd says: "The most important element in this, namely the idealisms of mind and spirit conveyed

to the young of each generation under the influence of the social passion, is absolutely limitless in its effect. The power which is represented thereby is capable of creating a new world in the life-time of a generation."

And are our church leaders—the majority of them—among those whom this same author directly addresses? "Oh, you blind leaders who seek to convert the world by labored disputations! Step out of the way or the world must fling you aside. Give us the young and we will create a new mind and a new earth in a single generation."

Mary

LORD Jesu hung upon a tree.
Even the dead came out to see:
So sad it was and yet so rare
To see Lord Jesu dying there.
*"How can I bear to lose Him so!
Cried Mary in a voice of Wo.*

Lord Jesu waited on a hill.
The little stars stood very still.
With angel-wings the cloud was white
That took Lord Jesu out of sight.
*"How can I bear to have Him go!"
Wept Mary on the hill below.*

It did not make her sorrow less
To know he died mankind to bless;
Nor would her tender grief abate
To see Him pass thro Heaven's gate.
*Ah, Mary, fond and true,
Lord Christ was still a babe to you!*

RALPH MORTIMER JONES.

The Winds of March

MY soul is swept with the winds of March,
Gone is all mood of mirth:
The shivering sunbeams coldly creep
Down to the wind-racked earth.

But over the strings of my soul's mute harp,
Through the limbs of the trembling larch
There sounds a strain of hope and of spring,
In the wind-blown month of March.

LEAH DURAND JONES.

Contributors to This Issue

SHERWOOD EDDY, widely known missionary, now lecturing in the colleges of the United States and to business men on the demands of religion in the new age.

RICHARD WALLACE HOGUE, secretary League for Industrial Democracy, an organization within the Episcopal church.

A. MAUDE ROYDEN, famous English preacher and social worker.

The Woes that are Austria's!

IT will not be forgotten that the explosion which set off the powder train laid by European diplomacy took place in Austria. Increasing revelations from the hitherto secret archives of European chancellories indicate that the old Russian bureaucrats were equally guilty with the Austrian bureaucrats in creating the immediate friction that fired the imperialistic mines. Both regimes are now in the discard and will remain there for all time to come. The guilty individuals will live in comparative physical comfort for the rest of their lives and doubtless suffer no pangs of conscience. Each is no doubt blaming the others for weakness and mistakes, but they will hardly repent of their folly or admit that their big game was wrong. Meanwhile a great host of the common people of these lands and other lands died for their leaders' sins, millions suffer today in bitter poverty, and their children's children until the fourth generation will groan under the burden of taxation to pay for the big game.

Theoretically Austria suffers her just dues for lighting the flame that almost burned up the world. But there is no Austria apart from the millions of men, women and children who toiled, each in his own small place, knowing little and with power to effect less in the world of diplomacy, so it comes about that these millions pay with the bread of bitterness after bearing the yoke of autocracy. Austria is left economically like the torso of a living thing with arms and legs severed—alive but without power to move or to find food. Vienna was the capital, both politically and economically, of a confederation of states, and held a place as the vital center of their life. These states were sheared away from Austria and having gained their independence gave vent to all the resentments a forced confederation breeds and an autocratic over-lordship irritates. The result is that the new states have reared embargos as walls against the old country and dammed up the old lines of communication, leaving Vienna isolated from her natural and historic sources of supply—a brilliant, luxurious city of splendor, threatened with extinction like that which befell the centers of civilization in the old imperial world. Nothing it would seem can save her except as our complex and more humane civilization dictates for her a better fate, for its own sake on the one hand and for humanity's sake on the other.

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Why Austria Starves

I had several interviews last summer with a very keen young Austrian doctor of philosophy and also with an able Czechoslovakian professor who knows Vienna and Balkan affairs as only specialists can know them. The young doctor is the son of a wealthy Viennese oil producer and himself a complete convert to democracy and the social gospel. The professor is a personal friend of President Masaryck and was on the commission at Versailles and the commission appointed for the settlement of the national land problem at home. They are both broad minded, liberal and above the petty partisanship that have made Balkan affairs the despair of Europe. The story here given is their story so far as events had transpired up to last August, and the rest of it is based upon my own close following of events in that hapless land in the light of the insight they gave me.

Vienna is Austria today in a manner and to a degree Paris never was France. One-third of the population live in that city normally and the poverty of the rural regions has driven almost one-half of them into that center, not in hope but in despair, looking for a daily wage. Before the war Vienna got her food from far and near, eggs from Galicia, butter and coal from Bohemia, vegetables from Hungary, and pork from Serbia. Since the war the new national borders cut the lines of economic communication and Vienna starves while Serbian farmers cannot sell their pork at a profit. The potato crop was short last season and while other food products were up to the average in the rural sections of Austria the farmers found little profit in their business and inclined to take care of

themselves. Before the war Austria produced only a fraction of her coal supply and has been able since to increase it to only one-fourth her needs. Her textile factories are able to procure raw material for only one-tenth the normal manufacture and her people suffer from a dearth of clothing. They need a half million tons of flour and grew only 90,000 tons. Freight rates are so high that transport is economically almost impossible and the railroads pay only about one-third the cost of operation at that. A large leather trade is reduced to one-third normal and the only industries that average up to pre-war production are paper pulp from large forest preserves and certain luxury products that have thriven until now through foreigners coming in to buy on the advantages offered by a grossly depreciated exchange.

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What Inflated and Depreciated Currency Means

Tragic Austria illustrates the meaning of an inflated and a consequently depreciated currency. Without credit or raw materials, and with the ruin of war all about her, Austria had no recourse but to start the printing presses. Now paper money without a valuable metal to give it worth on demand is simply another method of issuing notes of obligation payable in the future. As demands increase the volume is increased, the value goes down in inverse ratio, and the rate of exchange becomes more and more adverse. The result is that Austria has a national debt today of 667,745,000,000 kronen. In normal times a krone was a little over 20 cents in American money; it requires today 625 kronen to buy 20 cents in our money. It actually costs more at this writing to manufacture the small one and two krone notes than they are worth after they are made.

Here are some of the results. The railway deficit of some billions last year was 38 per cent of it due to losses on exchange in buying material for repairs from abroad. The wages of the 90,000 employes absorbed less than one-third the cost of operation. Wages have increased 100 times but the cost of living 500 times. The cost of living went up 24 per cent in the first two weeks of this year. Captain Richardson of the Hoover relief committee says that 5 per cent of the people live in comfort, if not luxury, while 95 per cent live in penury, many of them with neither sufficient clothing nor food to keep physical misery away. Except for the various relief funds thousands would have perished this winter. A human touch will make the terrible story more vivid. A great professor whose reputation reached into many lands before the war received a salary of \$7,500. Today he gets ten times as many kronen but is in utter poverty. His three daughters have quit school to earn a pittance each, and his son, with deep embarrassment, took \$10 from an American for some translations, but said it was more than a month's income for the family. He slips out at night to sell family heirlooms. The great specialist himself has bought no clothes since the war began. His last suit has been turned three times, his shirts are made of bed linen and the family food is lentils, carrots and cabbage. Only yesterday Vienna was the world's greatest center for medical education!

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What Is the Remedy?

"If Austria had got credits nine months earlier the great reduction in the value of the Austrian money would have been stopped," writes an able Viennese. In vain has the government pleaded against the sentence of economic death pronounced upon her by the inaction of the great powers. Britain sent Sir Wm. Goode to collect the indemnities and he returned to plead for credits instead. He was dismissed and the whole matter turned over to a league of nations committee. More time was lost while it was getting into action. It recommended a twenty year moratorium and the extension of a loan. All the powers excepting Italy and America agreed, and Italy proposed to

follow our lead. Austria owes us \$24,000,000 for wheat sent to keep her people from starving. She asks not for cancellation of the debt but for time to provide for those who yet face starvation. Our government has withheld action and thus, because of Italy's waiting upon us, prevented action by the allies. Meanwhile the clouds of paper money have settled down upon the land to suffocate it, the issuing of bank notes increasing in the year 1921 by 154 billion.

British business has been brought by the pinch of depleted orders to see the reign of economic law through eyes that were blinded yesterday by war enmities. England is willing to wait for payment or even to cancel debts and to extend a loan of some \$11,000,000 immediately to start trade. However it is simply a case of resorting to the pulmotor, for the boom in trade that was created by foreigners rushing in for bargains made possible by the falling exchange, is over. And now unemployment is increasing, despair is in the eyes of the masses who are saying ominously that "something must be done." There have been food riots and there is feverish haste to arrange heavy cover guards for all shop windows in Vienna.

Czecho-Slovakia is acting in a manner that should guide others in their attitudes. She has made a treaty that recognizes the difference between her ancient enemy and oppressor and the neighboring people who have adopted a republic. It is known as the "Treaty of Lany." In its territorial lines are

guaranteed, arbitration is provided for all disputes, the propaganda of enmity is stopped and arrangements are made to stimulate trade. The Czechs will loan Austria 500 million Czech kronen, worth 200 times the value of Austrian kronen, and the raw materials from Czecho-Slovakia will begin to flow across the border into Austrian factories as will also needed food supplies. Of course this sum will not go far, but if other nations that need Austrian trade will do likewise a very considerable help will be given.

The alternative to economic help is a new political arrangement. Natural considerations of race, geography and economics all argue for a union of the Austrian state with the German republic. Her reduced area would make her third in the German union of states. But French opposition makes that impossible. The alternative is one that lies in line with current French policy. It would divide Austria between Hungary, Serbia and Poland with perhaps a slice flung to Czecho-Slovakia as a pious gesture. This would satisfy the policy of a French hegemony for continental Europe. Of course an awakened Britain will not consent to that, so the program of economic rehabilitation is the only hope. Already it has been so long deferred as to make the heart sick with the possibilities of human suffering that is yet to be visited upon hapless people who made no war and desired no war, but who are the victims of a war made by their rulers.

ALVA W. TAYLOR.

British Table Talk

London, February 7, 1922.

THE sky is still overclouded. India is a source of grave concern; it is clear that we shall need all the courage and grace that can be won if we are to turn the situation to gain for India itself and the British commonwealth. The visit of the prince prompted by good-will and carried out with a fine temper cannot be without lasting good. But it seems that if we can speak of India as a whole, its worship and homage are reserved for Ghandi. There is a general agreement that this man is one of the noblest sons of India, but he is in danger of being used by others with more worldly aims. The idealist has always to be on his guard against his own followers; and in every movement there are politically minded men who are very willing to harness to their plans all the visions and inspirations of the dreamer. It was so in Sinn Fein. It was so in India, where it is openly claimed by the more violent that the success of Sinn Fein has sanctified the method of violence.

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Economy

Everyone knows that in a state as in a household it is easier to talk of economy than to work it out in practical proposals. Everyone praises it and suggests that the others should carry it out. We are like the hearer in church who remarks, "It will do them good." In this country we are quite clear that we must retrench. The army? "No," cry the military, "we must not reduce there; better try the navy, or education, or post office." So today there is an agitation with big men involved to avert the dreadful fate of reduction in the army estimates. The favorite point of attack for the political strategist is education. That has the fewest friends, he thinks. In England we have not been so devoted to education as our Scots neighbors, and we only become excited about it when the problem of religion arises. But there are still friends of education who do not quite see why money should be saved for adventures in the near east at the expense of the coming generation. It seems a little mean that a generation which has made so great a muddle of the world and has squandered its resources shall make the children pay. We are like the father

who, having spent his all in drink, in the morning raids his child's savings box.

* * *

Dr. Jowett

It will be already known to my readers that Dr. Jowett, who is a link between our two countries, has had at last to reduce his ministry at Westminster. As a plain matter of fact, the work of such a man involves an intolerable strain. It is fine that others with a mighty physique, such as Dr. Joseph Parker, could continue longer than Dr. Jowett under the pressure; but even Parker, giant as he was, could only do this by the exercise of peculiar care and by a rigid limitation of his energies. Dr. Jowett, who is not a strong man, has spent himself upon his preaching and must now adapt his ministry to his physical powers as they are today. But it is not improbable that his best work is still to be done under these limitations. How often did Lidden preach every year in St. Paul's? Certainly not many times; yet his voice moved London as few have done. The free churches will have to learn not to be greedy in their enjoyment of preachers. There is one preacher who jestingly remarked that if his hearers came to hear him twice on one day he felt insulted!

* * *

The Survival of the Unfit

Last week I paid a short visit, not by any means the first, to the farm colony at Wallingford, in Oxfordshire. It is a place that fills the despondent with hope. There the director, Mr. W. H. Hunt, and the "brothers" who work with him are seeking to train for service in the fields and in other ways men and youths for whom there seems no place in our order. They are sent there by boards of guardians who have come to trust the Christian Union and Social Service which has founded this and other places of a similar character. The colony has 176 inmates and about twenty "brothers." The "brothers" are men who desire to share in a piece of social service. They go out with squads of workers into the fields of thickets, where they plow and sow and hew wood, and learn how to manage horses and cattle. There are classes, too, in shoe mending;

and in the evening provision for their further education and entertainment. The whole place has the atmosphere of a sure and practical Christianity. It is good to be there, and to remember that on the slopes of the Oxfordshire hills on the Icknield Way, the old Roman road, and near to the scenes where Hampden fell, there is this place of hope for those who seem useless to the world. The real Christian faith is not a belief in the survival of the fit but of the unfit. And the miracle of saving the waste products of our modern life has been wrought and is being wrought at Turner's Court, Wallingford. The director, a very able, calm and devoted man, sees his way to enlarge his work if the capital were given to him. He is one of those who are not ashamed to confess that they were disciples of that very great man, the late J. B. Paton, of Nottingham. He it was who more than any other taught us that a living faith in the gospel of Christ meant social service. Others like "Robert Elsmere" took to social service when their evangelical faith was threatened. Paton was always a great believer and a great saint and because he was an evangelical he was passionately devoted to social service. His son, Lewis Paton, the head of the Manchester grammar school, wrote some years ago the life of his father. It is a life worth knowing. If there was a man among the free churches who did for them what Ludlow and Maurice and Kingsley did in their day that man was Paton. And Wallingford is one of the places—there are many others—where although he is dead, he still speaks.

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The Fellowship of the Mark of Pain

Dr. Schweitzer has begun his Dale lectures at Mansfield College. He has also published his book, "On the Edge of the Primeval Forest"—a book which must be read by all who care for missionary work. It is enough here to set up a sign directing my readers to this book which in a small compass contains much wisdom and romance. Think of a great theologian who has profoundly stirred every theological school in the world; remember that he is also a great organist, and a writer upon music who has written a standard life of Bach; and add to this the fact that he is a doctor of medicine; and then put him in the heart of equatorial Africa with his piano given him by the Bach Society of Paris! But I must deny myself the pleasure of telling how the music of Bach gained in meaning for the interpreter in the solitude of the African forest.

* * *

And So Forth

The church of England Assembly is discussing this week some big things such as the new lectionary and some lesser things such as the fees for marriages. . . . By the death of W. C. Braithwaite the Society of Friends and the Adult Schools have lost a devoted friend with great intellectual power and a gift of exposition most remarkable. Had he belonged to another religious society and entered the ministry he would have been honored among the great preachers. But his work was none the less—and perhaps even more—powerful where he was. . . . A letter in defense of the London Missionary Society has been signed by the leaders in the Congregational churches: it is most definite and whole-hearted in its language and should go far to counteract suspicions aroused by the attack of anonymous critics.

February 14, 1922.

THE Geddes report on economy is out; and by the great multitude who are unaffected by it save as they hope to have less income tax to pay, it has been favorably received. But there are many interests challenged, and it is not the way of interests to yield without a struggle. The prophecy that there would be cuts in the education estimates proves correct. Two recommendations touch directly upon matters of educational policy. These were outside the purview of Sir Eric's committee. To raise the school-age and the num-

ber of scholars in a class to fifty—these are not affairs to be settled by economists. It is clear that many children of the poor will have at least a year's grounding in the education of the streets. Between five and six they will be robbed of the public school which in nothing has been more successful than in dealing with such beginners. Much is known today of the cawing of a child's mind; the question whether a very important year should be lost to the teacher is not one of shillings and pence. To save a million or two in this way may be a gross waste. There is even less to be said for the proposal to give a teacher charge of fifty scholars. That spells mechanical methods; a lack of personal relations between the teacher and the scholar, who is also a person, and a general lowering of the educational standard. There is no room for doubt that we could save money on our education estimates, but not in these ways. It would be like us to allow five admirable financial authorities to dictate an educational policy! To imagine that a man who has run a railway can therefore direct education!

* * *

The Duster

Much attention has been given to "Painted Windows," a new book by The Gentleman with a Duster. It is clever journalism and that is no reproach. "No man is too good to be a journalist." But it has the defects of a rather superficial journalism which tries to set out its goods so that they may appear better than they really are. The art of doing well in examinations is according to the cynic to make the examiner think you know things when you don't. The author is immensely clever and witty and he plainly lives eagerly among the latest rumors and prescriptions of the hour. He has a quick eye for defects. He has, moreover, a standard of judgment which is not always named but is always present. He evidently dislikes all neo-Catholicism. He has the average Englishman's "imperfect sympathy" with the priest wherever he is found, and however good he may be. But in the studies which I am able to check I find him superficial, and suggestive more of the gossip of a club than of any first-hand knowledge. His own guidance for the times is neither new nor profound nor is it helpful. It is a bright idea which must have come to everyone who has given even five minutes thought to the gospel; so far as there is a measure of truth in it, it has been set forth again and again by such men as Dr. Cairns; but by men like that it is never supposed for a minute that we can solve the problem of the ages by any such simple formula. To interpret "faith" in the sense in which Jesus uses it, is a beginning. But to believe with Jesus leads further; if it had not lead further there would have been no such thing as Christianity, and no windows for the duster.

When this accomplished journalist sets out to generalize upon the character and estimate of the many thousands of clergy and ministers, there is only one answer possible: "This judgment depends upon our estimate of the man who makes it; and till we know with certainty by what authority he speaks there is no answer required. It is impossible to bring an indictment against a whole nation; but it seems fatally easy for a certain type of journalist to bring an indictment against a class of men. "It is the business of the papers to tell us what to do," Bishop Creighton said, "and it is our business not to do it." It is the role of the "Gentleman with a Duster" to tell us what to think about our pastors and teachers, but it is not our business simply for that reason to think it.

* * *

Religion in the Schools

The archbishop spoke last week with moderation and with a large charity upon the solution of our religious education problem; his speech was warmly received in the church assembly. The proposal now before the church means the surrender of "church" schools to the local authorities under certain conditions. Some will charge the church of England

with an attempt to forestall the inevitable. Slowly the "charch" schools are being crowded out. But that would be unjust. There is a strong and growing feeling that the time has come for all who believe in the Christian faith to secure that all children shall be taught in an effective way the great principles of their faith. It would be welcome news if the old contention could be ended once for all. The established church and the free churches could unite to provide for the new generation a genuine training for the service of the kingdom of God. The

archbishop laid down three positions which will be generally approved." (1) That no education is worth the name of which religion is not the woof and warp; (2) that it shall be imparted by efficient and willing teachers; (3) that it should not be vague or washy, but a genuine grounding in the foundations of the Christian faith. This threefold basis had not been challenged. Details could be settled if the principles were accepted. The church has shown her readiness to accept some scheme, and laid down her basis of principle.

EDWARD SHILLITO.

CORRESPONDENCE

A Creed, Plus

EDITOR THE CHRISTIAN CENTURY:

SIR: In my humble, feminine opinion even the term "creed" is too liberal for the resolution adopted by the board of managers at St. Louis, as published in *The Christian Century* for February 23. A creed usually begins "I believe—" which makes it an expression of a personal attitude, and, while it is assumed that those affiliating with the ecclesiastical body behind it will accept it as the expression of their faith, it does not flagrantly announce a policy of compulsion toward other persons.

Having been a Protestant for only about one-third of my life, I was "fed up" on creeds and catechisms and it was the liberality of the Disciples in this respect which drew me to cast my lot with them. I have thought of the foreign field, but I should certainly be discouraged in going out under such autocratic conditions as those dictated by the board of managers, and I think other young people would feel with me.

This "statement of policy," or whatever its creators please to call it, speaks more loudly for its real nature than any defense which can be made of it. Indeed, I find it hard to believe that this resolution is of Disciple origin, especially in this age when Christianity is meeting with such real challenges. It is hair-splitting over non-essentials while vital problems wait. It is unchristian, and savors too much of the intolerance of medieval theology.

Ft. Schuyler, N. Y.

MARIE LE NART.

Baptism and Orders

EDITOR THE CHRISTIAN CENTURY:

SIR: As an Episcopal minister, holding that despised and effete thing called a creed, I have been much amused and delighted with your editorials anent "The Disciples' New Creed." Now, of course, you are entirely right in your contention, but not at all for the reasons you assign. You are right because you are protesting against a creed which contradicts the broad facts of Christian experience. Your missionary society is wrong, not in insisting on some definite basis of belief, but because that basis is narrower than the present enlightened Christian sentiment of your own membership. In other words you no longer hold that an outward and visible sign like immersion is identical with and absolutely causal of the new birth, or the inner baptism of the Holy Spirit. You are face to face with two horns of a dilemma. If adult immersion is the only valid baptism, then Roman Catholics, Greek Catholics, Episcopalians, Lutherans, Presbyterians, Methodists, Congregationalists, etc., constituting an overwhelming majority of the Christians, are without valid baptism. Yet the fact remains that, judged by the fruits of the spirit, they are producing a high type of Christian character, not to be distinguished from that of Disciples and Baptists in many instances. You must either assume, then, that these fellow-Christians have valid baptism, or that valid baptism is unnecessary to the development of Christian character. The only logical ground for you to take in face of

such a dilemma is that while adult immersion is the usual New Testament form of baptism and therefore the one to be adhered to as a norm in your own practice, yet as the Holy Spirit has recognized other modes of baptism in Christian experience, you will not repudiate it in exceptional instances, nor deny fellowship with those conscientiously convinced of their point of view.

You know that the same dilemma confronts the Episcopal church in another form. We have contended that the ministry should come down in an unbroken line of apostolic succession by ordination of bishops and that only such ministers are valid and are authorized to consecrate the Lord's supper. But we are faced with the dilemma that we must concede a valid ministry and valid communion to our fellow Christians of other Protestant churches or admit that a valid ministry and valid communion are unnecessary to the development of a high type of Christian character. The only logical way is for us to assert the value of the historic norm for theoretical and practical purposes, but admit that other forms of ministry and communion are valid and have been recognized by the Holy Spirit, and that we will not deny fellowship with those who conscientiously differ with us. I may say that the liberal wing of the church is rapidly swinging to this point of view as a basis of church unity. And now for your contention that the Disciples are a creedless church. You deny this yourself for you quote them as saying, "Where the scriptures speak, we speak; and where the scriptures are silent, we are silent." Now this is to assert that the entire scriptures are the creed of the Disciples. They say that "human creeds are schismatic." They further say, "The binding of a human interpretation of the scripture upon the church was essentially a usurpation of the prerogative of scripture itself, and hence a froward and impertinent invasion of the realm of divine sovereignty."

Now what are the implications of such statements? That scripture is God-made and the creeds man-made. And yet no one is more convinced than you that such a distinction is essentially artificial and out of date. The entire scriptures are not God-made in the sense of being infallible. Infallible scriptures, infallible popes, infallible church, infallible creeds, all alike belong to yesterday and the collective Christian consciousness is left to select the fundamentals of its faith for today and for tomorrow. We who hold to the Nicene creed are immensely in advance of those who try to profess faith in the whole Old Testament as well as the New. Our task is comparatively simple. We reinterpret its sublime phrases in the light of the Christian consciousness of today but we have no infallibility doctrine of the Old Testament hanging like a millstone round our necks.

Sooner or later as the Christian consciousness realizes that faith in the scriptures cannot be inclusive but must be selective the need of such selection will become imperative for all churches alike. This makes a creed. You, yourself, always speak of Christ as authoritative leader. Some day you must answer the question, Why is Christ leader? What is Christ? The Christian consciousness cannot always remain chaotic, it must clarify itself, try to define truth and falsehood, good and evil. Thus our liberalism has been busy extracting the unsound

timbers out of the temple of truth, but some day it must become constructive, build again in definite though comprehensive way the house of faith.

J. K. BRENNAN.

Louisiana, Mo.

In Defense of The Board of Managers

EDITOR CHRISTIAN CENTURY:

SIR: A recent editorial in *The Christian Century* constitutes a ringing challenge to some one to enter a sturdy defense both for the board of managers and for the Disciples of Christ. The writer is not the chosen champion of either and willingly concedes that, had they been called upon to choose, they would have gone elsewhere.

The characterization of the Sweeney resolution as a "private, creedal statement" which was "officially adopted for the first time in Disciple history" is strikingly out of harmony with the teaching and practice of that communion for a hundred years. The unfortunate phrase, "as understood by the board of managers," was so fully exploited by *The Christian Century* as to completely obscure the more important one, "in harmony with the teachings of the New Testament," which is the true index to the intent and action of the board. Nor has the insinuation that this action involves any inconsistency with the time-honored shibboleth, "No creed but the Christ," any justification in the Disciples point of view. They have insisted for a century that they were led to practice immersion, a burial in water, for the precise reason that the acceptance of Christ as the sole creed of the church demands obedience to a specific act commanded by him in the great commission. They have affirmed this conviction times without number in their periodicals, missionary literature, conventions, and in individual statements made on multiplied occasions. As they have never accepted the "modal" conception of baptism any Scripture which commands baptism would meet the demand of *The Christian Century* for chapter and verse to justify the Sweeney resolution. The board of managers must be acquitted of having done "something new in modern ecclesiastical history."

Perhaps the most amazing statement of the editorial is that the "water regenerationists have won an amazing victory." Granted that Dr. Spencer understood Rev. Wallace Tharp aright at the Louisville congress, which he may not have done, why should a set form of words that has been in honorable use throughout all Disciple history suddenly come to have a meaning, when used at St. Louis in the year of our Lord, 1922, which, in the words of *The Christian Century*, has been "so bitterly resented by the Disciples of earlier generations"? What indicates that the board of managers ascribe to immersion the "abstract efficacy" which has been denied by Disciples from Alexander Campbell down?

If there were not so many varieties of conscience accommodations leading to cooperative and organized usefulness would be easier to make. In this matter the conscience of the China missionaries, who at the present time insist that they have never practiced "open membership," is important, and that of the board of managers is entitled to some consideration. Neither the missionaries nor the board righteously can ignore the conscience of the people whose cooperation is the very lifeblood of the missionary enterprise. To attempt to do so would be fantastical and quixotic. The necessity is to find a happy meeting point.

If there is anywhere among the Disciples a group that believes that "the game is not worth the candle," or, in other words, the advantages to be gained in the controversy are not worth disrupting their great missionary organizations and destroying the missions, the situation may contain unlooked for elements of hopefulness. We must assume that there exists in this great body of Christians who have contended so vigorously for Christian union a clear and accusing conscience on

the subject of division and strife. *The Christian Century* declares that "it seems incredible that in the year of our Lord, 1922, four years after the great war, with a broken world in need of reconstruction, a large and intelligent Christian communion should be wrenched and torn over a question as thin and remote as this, etc., etc." If, in the mind of the editor, the question is thin and remote, he cannot espouse either side with a great enthusiasm. If contention over such an issue did not tend to ennui it would be impossible for him conscientiously to resist the will of the majority when he is well assured that such a course will produce a most hurtful and unseemly division. Great cause for gratification lies in the fact that the aggressive advocates of "open membership" are inclined to think very highly of the opinions of *The Christian Century*. It is very encouraging to think that, after all, these good men may consider the issue "thin and remote." They have come to look upon the subject of baptism from a viewpoint which they confess to be entirely new among the Disciples, and they have come, without in any manner interfering with the cordial relations which they sustain to the mass of their brethren, to the practice of what they acknowledge to be an "innovation." It must be confessed that the great missionary societies which constitute the United Society were formed before the "modal" conception of baptism had any vogue whatever among the Disciples. It is an inescapable fact that this conception has very little vogue at the present time. What an opportunity for magnanimity and true "liberality!" With what a generous and lofty spirit the "liberals" might say to the "conservatives": "We have exercised our full liberty in receiving the unimmersed into our own churches. We know that you would feel that you were not true to the New Testament if you were to do as we do. We confess to an entirely different viewpoint from which the matter seems to us to be, as applied to our cooperative work, a very unimportant matter. We will therefore respect your scruples and follow what the Disciples have understood to be the New Testament practice for a hundred years. Our conscience on the subject of Christian unity declares that it would be a great sin to destroy the actual unity which we have attained to secure a hypothetical unity that may never be realized."

The Christian Century has indulged in some very interesting speculation on "what the neighbors say." It is possible that neighbors who take the view that the issue is "thin and remote" may think the Disciples have traveled a long way to seek trouble. They may well speculate on which involves the greater inconsistency, for the Disciples to continue united in their great missionary program, following their ancient practices, even though they willingly and gladly admit that there are most splendid examples of Christian character and consecration among the unimmersed, or, to divide into hostile camps that will cripple and destroy their missions and drift further and further apart until their very existence is a stultification of every appeal that has ever been made for a united church. It may seem strangely anomalous, a bitterly ironical fact, that the thing by which this "large and intelligent Christian communion is wrenched and torn" is called "practicing Christian union!" These neighbors might be much better pleased, no doubt, to see the Disciples have a conscience on the subject that would lead them to "practice Christian union" among themselves!

JOHN T. BRIDWELL.

Coldwater, Mich.

Unitarian Membership

EDITOR CHRISTIAN CENTURY:

SIR: In your issue of Feb. 23, on page 248 and 249, you state that the Unitarians "who with a decline of 30,860 members during the past 6 years, number only 51,635 members." You doubtless copied the statistics put out by the Washington secretary of the Federal Council of Churches of Christ in America. This, however, is not correct. Rev. Minot Simons of the department of church extension of the American Uni-

tarian Association, under date of February 18 wrote me as follows: "On the basis used to figure our loss in 5 years, we have estimated a gain in constituency, as a matter of fact, of 21,421 or 25.9 per cent, making our present constituency 103,936."

Grant me the pleasure of reading a correction of these figures in an early issue, as I am a Unitarian and am mighty proud of the fact.

A. E. VON STELLI.

Menominee, Wis.

In Other Words: We Need a New Apocalyptic

EDITOR THE CHRISTIAN CENTURY:

SIR: When I say that The Christian Century is one of my most welcome visitors, and has been for more than two years, you may be willing to permit me to take issue with your recent editorial, "The New Eloquence." I do not object so much to what you say about Lincoln and Webster. Certainly the method of the latter would get nowhere today. But what I do object to is the implication that the style of oratory needed in our day is that without passion. Preachers ought to grow "mad" over such insidious and destructive efforts to undermine the teachings of Jesus as those of the "Fundamentalists," falsely so-called. There ought to be fire, passion, call it what you will, over the Pharisaism of today, as there was in the days of Jesus and John the Baptist. These mighty teachers were never more eloquent than when they scorched the hypocrites of their own day. We ought to face the facts, and one cannot do that without arousing within his own soul passions that will not down but that demand utterance, fiery utterance. One cannot stand in the presence of Niagara and not feel its tragic power. One cannot stand on the shore at Brigantine during a storm at sea, and not experience dismay. This sense of dismay ought to be felt by every preacher who stands in the presence of the ocean of sin, and who in the midst of this mighty battle is compelled to feel the bite of snapping dogs about his legs. The times call for union in the effort to make the teachings of Jesus actually apply in the life of the world, and instead, we have bickering and biting and snapping within the church itself. In another editorial you speak of the attempt of one Dr. Riley to control Eureka College. Can the honest lover of Jesus Christ stand still and allow our Christian colleges to be abandoned while ignorance in the cloak of piety does its utmost to ruin them? But after all perhaps you are right. One has to laugh at the antics of white mice.

First Presbyterian Church,
West Newton, Pa.

THEODORE DARNELL, JR.

THE SUNDAY SCHOOL

The Wages of Sin—Downfall

TODAY we see the crash. Yesterday I saw a handsome motor smashed against a tree—it was the end of the joy-ride! We may play fast and loose but we pay at last—and the evil day may not be far removed. For years the tree has been rotting inside, at last only a little breeze brings the proud and beautiful monarch with its colored leaves crashing to the earth. Today the man dashes by in his limousine, tomorrow he sits in his cell in the Tombs. We are all in at the killing! The reporters drag the whole hideous story out into the light, they serve it steaming hot with the cereal at breakfast. For years the banker has been embezzling, has he? Well, here he is on the front page, first column. For years the big business man has been hiding his sin, suddenly the storm breaks and here he lies like a shattered tree—all the inner, hidden evil

*Lesson for March 19, "The Downfall of Israel." Scripture, 2 Kings 17:9-18.

revealed. And if he is not found out by others he will tell the world himself: the student in that peerless story of Dostoyevski, "Crime and Punishment," stands up in court and shrieks his guilt. Hawthorne makes poor, pale Arthur Dimmesdale stand up before the town and confess his crime though it kills him. Shakespeare makes Lady Macbeth moan out her dismal, bloody secret. In the Passion Play Judas in a passion of remorse confesses the betrayal of his best friend and then rushes off to hang himself with the very girdle that held the guilty coins. If there is one lesson that we should thoroughly learn from all literature and experience it is that hidden sin will eventually bring open disaster. Let us take that big lesson to heart today. The joy-ride ends in the grand smash.

What is true of individuals is also true of nations. Israel, we saw in the last lesson, violated the fundamental laws of living. We beheld Israel degenerating in soft indulgence and rotting in moral fiber through social injustice variously expressed, now she falls. In humiliating captivity she goes into open disgrace. Egypt tells the same tale; Greece adds the weight of her testimony to the same truth. Fair and stately Greece—was there ever such a beautiful nation, such poetry, such heroes and heroines, such dramas, such philosophies, such architecture, such orations and rhetoric—but by inner moral decay fair Greece came to her sad ending. Rome—every school-boy knows the story—Rome came to laugh at morality and to degenerate in lazy ease; then came the terrible pagans from the north. Surely, the wages of sin is death while the free gift of God is eternal life. Obedience to the fundamental laws of white living and social righteousness spells certain life.

Keen historians see in modern civilization the seeds of death. We seem to learn little from history; the reason why history repeats itself is because people are fools. If we are heedless of the faults of ancient nations we cannot hope to improve upon them. If the story in the morning paper does not cause you to cut short your hidden sin, you too must add one more sorry example of failure to the long, long list. If the story of Egypt, Persia, Greece, Rome, Russia and Germany makes no impression upon your mind, the noble United States will sometime follow in the tracks of former failures. Macauley saw the broken arches of London bridge and predicted the downfall of the British empire unless she learned from all that had gone before.

Splendidly our country cast off human slavery and overthrew the liquor business; bravely the churches today are demanding industrial justice and social purity. The American home must be strengthened if our civilization is to exist. It is a shame to compare with Japan in the number of divorces. Deep on the walls of every court must be carved the ten commandments if our country is to avoid the way of all the earth. The function of the church is like that of the prophet of Israel to call men back to the paths of righteousness. There must be no timidity in that voice; only God must be consulted for the message. The church must be the flaming torch to illumine the darkness of selfishness; the church must be the salt to arrest the decay of indulgence. As we love our country we must support and encourage the church of Christ. We must not blind our eyes to our faults and our serious sins. Injustice must be pilloried; the flashing rapier of truth must be thrust through all indecency; the white-hot iron of righteous scorn must cauterize all corruption. At the last supper the disciples asked "Is it I, is it I?" and well we may examine out individual lives and the moral standards of our nation. "The wages of sin is death."

JOHN R. EWERS.

BOOKS Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Jowett Resigns

The resignation of Dr. Jowett from the pastorate of Westminster chapel in London is an event of international importance. He was preaching in America during the war to great throngs when he was urged by the king and the prime minister of England to return to his native land, an unusual honor. Since his return to London he has faced conditions in religious work in England which have broken his health, and some say his heart. At the time of his recent resignation he told his board of church officers that he did not think it would be necessary to give up preaching altogether, but that it would be necessary to find a work less taxing to his strength. Dr. Jowett had a leave of absence last year of six months.

Southern Conservatism Unitarian Opportunity

The Unitarian Ministers of Boston at a recent meeting considered the subject of extending the Unitarian message into the southland. Already one preacher is under appointment, formerly a Paulist father of the Roman Catholic church. The Unitarians argue that they flourish best where orthodoxy is most conservative. In view of the campaign of many orthodox church members of the South against the study of modern science in the public schools by other than medieval methods, it is quite as clear that the Unitarian reasoning is sound. It may be safely predicted that many strong Unitarian churches will be organized in the South in the next few years.

Preparing for Peace in Time of Peace

It is far easier in these days when no acute international situation occupies the public mind to discuss the underlying philosophy of peace. The World Alliance for Friendship through the churches is making hay while the sun shines. A national demonstration will be made at a congress at Cleveland, May 16-18. Widely varying interests will be brought together to discuss the question of making sure the peace of the world. These interests are relief, labor, agriculture, economics, education, religion and politics. Among the speakers already secured are Henry Morgenthau, Frank A. Vanderlip, Rev. William P. Merrill, Mr. Sherwood Eddy, President William P. Faunce, Dr. Frederick Norwood and Dr. Lynn Harold Hough. Additional speakers are being secured and it is planned to make the program an outstanding event of the ecclesiastical year.

Election of the Pope by Modern Methods

That the Roman Catholic church really does change is indicated by the fact that it is now less than twenty years since the present method of electing a pope was soundly established. For a long time before 1904, the temporal sovereigns of certain outstanding Catholic countries

had the right to veto, and through their cardinals sometimes influenced an election. Previous to 1059 the election of the pope was largely in the hands of the clergy of Rome, indicating that the pope was in earlier days just the bishop of Rome and elected by quite the same process as bishops in any other diocese of the world. These facts, minus the interpretation may be secured from any standard Catholic reference work. The election of the pope recently was very interesting to the various Catholic temporal powers of the world, but there is no intimation of direct influence upon the election.

Protestants Growth Twice That of the Catholics

A careful study made by the journal, Current History, indicates that the

Protestants of America are growing twice as rapidly as the Catholics which is contrary to the ordinary impression. In the period from 1906 to 1916 covered by the government statistics, the Roman Catholics increased from 14,210,755 to 15,721,815, an increase of 10.6 per cent. In the same period the Protestants increased from 20,025,014 to 25,025,990 or 23.4 per cent. In the Catholic figures include all baptized babies and nominal members, however slight the connection. In the Protestant figures only those old enough to join the church on their own initiative are included. Roman Catholic leaders are restless in the face of the statistics and they realize that they have a great leakage. They hold that the most outstanding cause for loss of members is to be found in intermarriage. Probably most Protestants feel

A New Batch of Church Statistics

The Federal Council has recently issued its annual statistics of the churches of America. Many interesting facts are given, and primary among these is the fact that the sectarianism of America goes on unblushingly. The Lutherans have probably gone farther than any other denomination in bringing some sort of unity to their denominational household. Seventeen bodies now cooperate with the National Council, and five bodies with the Synodical Conference. There are seventeen different kinds of Baptists, though fourteen of the Baptist bodies have only 266,042 members as compared with the millions to be found in the three leading Baptist denominations. Of the Methodists there are seventeen varieties, but the vast majority of white Methodists are to be found in the Methodist Episcopal church and the Methodist Episcopal church, South. Some small bodies are greatly divided. The Adventists have a total strength of 136,233, but they have five denominations. The Dunkards have almost exactly the same size, and they, too, have five denominations. The Mennonites with a constituency of 91,282 have sixteen denominations. The United Brethren are now the divided brethren, for they have two bodies. A study of the statistics would seem to indicate that the more theologically conservative a denomination is, the more subject is it to division.

As one classifies the denominations into ritualistic, evangelical and liberal communions, one is at once struck with the vast preponderance of the evangelical movement in America. The growth of the Roman Catholic church aside from the immigration areas has been negligible. One finds in the two leading liberal denominations a total of only a little over a hundred thousand members. Unitarians complain of the figures and insist on the inclusion of their associate members, but even if such figures be included, the liberal church membership in this

country is only a tiny fraction of the total. The Federal Council estimates the evangelical constituencies as three-fourths of the total religious group in this country.

The raising and spending of money is a gauge of church influence that is perhaps quite as significant as the counting of membership. Such figures measure devotion and activity. The Methodist Episcopal church reports eighty-five millions last year over against the seventy-five millions of the Roman Catholic church. The denominations follow in this order: Presbyterian in U. S. A., \$47,036,442; Southern Baptist, \$34,881,032; Protestant Episcopal, \$34,872,221; Southern Methodist, \$33,859,832; National Council Lutheran, \$23,048,701; Northern Baptist, \$21,926,143; Congregational, \$21,233,412; Disciples, \$11,165,391. To the total income for religious work in this country for all bodies is put at \$448,424,084, a very impressive figure, for it represents an average of five dollars per inhabitant of the country—men, women and children.

If the Federal Council figures are correct, they give quite a great deal of reassurance as to the essential soundness of the churches of America. A growth of four million in church membership in five years indicates a healthy normal increase. It is rather surprising to find that the Sunday-school enrollment is only half that of the church enrollment. However, the Sunday-schools have made about the same rate of growth as have the churches. The Disciples of Christ are unique in the fact that their Sunday-school enrollment is almost equal to their church membership. This doubtless is due to the Sunday-school promotion work which has been done in the communion.

Were this vast host of religious people included in the evangelical bodies cooperating adequately under common leadership, the effect of such cooperation on the nation would be untold.

that intermarriage makes more Catholics than it takes away from the church. The opposition to fraternal orders is a great source of leakage which is now partly stemmed by the organization of Catholic orders. Undoubtedly the advance of scientific education in the public schools is detrimental. It is interesting to note that the Catholic church is growing only in those states in which there is a considerable immigration.

Churches All Get Together in Lenten Services

Five churches of North Adams, Mass., have gotten together in a Lenten program this year. They are the Baptist, Congregational, Episcopal, Methodist and Universalist. On March 5 the ministers in all these churches will have the same sermon theme, "The Christian's Mission." In the evening of that day the churches will unite in a service at the Episcopal church with the Methodist minister preaching. The Lenten plans include cottage prayermeetings, and many other of the familiar evangelical practices. For three weeks before Easter the churches will cooperate in union evangelistic efforts. The significance of this combination is to be found in the fact that churches not usually regarded as evangelical should join in a thoroughly evangelical effort.

Controversy and the Growth of the Churches

That there seems to be a definite relationship between theological peace and the growth of the churches is pretty clearly indicated by the figures. In the southern Baptist church where Baptists are uniformly conservative, the growth in five years has been 19.9 per cent while among the northern Baptists where controversy rages over the premillennial issue, the loss in the same period has been 19.9 per cent. The Disciples were once listed among the most rapidly growing of all the American communions. In five years past during which time a group of conservatives have been vigorously fighting the organized work they have grown only 3.9 per cent while the northern Methodists show a growth of 18.1 per cent. The Methodists in that period

have grown steadily more liberal in theology, publishing through their denominational house many books thoroughly progressive in their theology. They have had no serious divisions. The Episcopalians, whose theological variations are more serious than in almost any other American communion have suffered a loss in this period of 1.3 per cent.

Makes Big Claims for the Christian College

President E. M. Waits of Texas Christian University has been studying the "Who's Who" book and has come to some startling conclusions with regard to the significance of the Christian college. He says: "Eight of the nine chief justices were college men, seven out of eight were from Christian colleges. Eighteen of the 27 presidents were college graduates; 16 were from Christian colleges. Eighteen out of 26 leading masters of American letters were college men; seventeen were from Christian colleges. Of the members of congress

whose achievements or prominence secured them a place in 'Who's Who in America' two-thirds were graduates of Christian colleges."

Baptist Leaders Confer on Big Drive

The time is near for the launching of the big drive in the Baptist denomination for \$15,000,000. Mrs. Helen Montgomery, president of the Northern Baptist Convention, F. W. Freeman, general chairman of the Northern Baptist Laymen's Council, Rev. John Aitchison and

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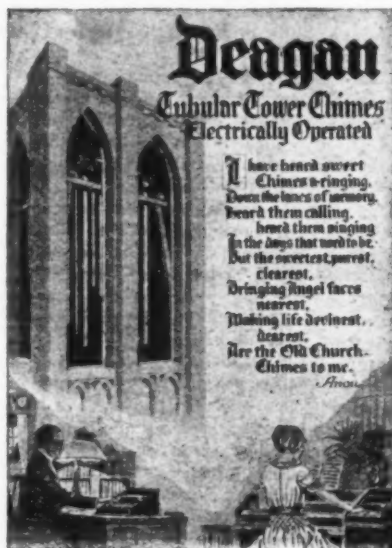
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Rev. Hugh A. Heath are among the leaders who will assist in the raising of the large sum of money. The present drive is to provide emergency funds to meet obligations created by delinquency on pledges of the five year fund of \$100,000,000. The various boards over-appropriated, and are in serious trouble on account of lack of cash.

Methodist Ministers Want Doctrinal Test Abolished

Methodist ministers in New England commonly want the doctrinal test for membership in the Methodist church abolished. The matter has been before General Conference, and once received a majority committee report, but was turned down by the conference. The subject was debated at the Boston Methodist Ministers' meeting on February 27. Those favoring the removal of the doctrinal test were Revs. Webster H. Powell and F. D. Taylor. On the other side were Revs. C. H. Shackelford and J. W. Stephen. The debate made a lively session for the ministers.

Religious Press Publishes Attack on Arthur Nash

No layman in recent times has had so wide a hearing as Arthur Nash with his address on the Golden Rule in Industry. His message was received with enthusiasm in some of the greatest churches of the land and before the recent sessions of the Federal Council of Churches. Now comes an attack on his industrial methods by the Amalgamated Clothing Workers of America. They assert that Mr. Nash is "fighting unionism with his own methods of high-sounding religious talk." The union further asserts that the workers' control of the factory is not genuine for the bosses "force the workers to sign almost any petition that may be presented by the management. The charges mentioned above have been published in the Western Christian Advocate, a Methodist paper of Cincinnati.

Does Not Require the Five Point Unitarianism

Even the Unitarians are becoming broad in their terms of membership these days. In the old days the five points of Unitarianism were opposed to the five points of Calvinism. Rev. Lyman V. Rutledge in an evangelistic sermon for the All Souls church of Braintree, Mass., recently said: "The membership of the Unitarian church is made up not of people who act and think alike, but of people who seek honestly for more truth and greater opportunities of service. It cannot be too strongly emphasized that a Unitarian church accepts a Baptist, Methodist, Presbyterian or Catholic without requiring him to renounce his creed. The right hand of fellowship is given on one plain condition, that a man be true to the faith that is in him."

Buddhists Want a League of Religions

The dream of achieving the peace of the world through a league of churches has challenged the imagination of men in various parts of the world. As origi-

inally projected it would be a Christian league. Now comes a proposal that it shall be a league of religions. The Japanese Buddhist leaders have expressed themselves in favor of such an arrangement. The editor of the Eastern Buddhist says: "The world is now ready for the plainest and loudest announcement that we can make of all our religions that they are one or at least united in demanding peace on earth and glory in heaven. And by peace we mean the prevalence of justice, fair deal and humaneness all over the world not only among individuals, but among nations

and by glory we mean the triumphant march of spirit over matter, of light over darkness, of love over selfishness."

How Church Statistics are Gathered

It is at this time of year that church statistics are issued from the office of Dr. Henry K. Carroll, a Methodist minister, who has been working at this task since 1890. In addition to the statistical labors of Mr. Carroll, the government census bureau gathers statistics of the churches and the Federal Council of Churches has recently made this task one

Baptists Organize for the Cities

THE Baptist denomination seems to have some special genius in dealing with the immigrant problem in the great cities and the story of Baptist city mission work is a very interesting one. While the city mission work of all denominations is in a state of experimentation, the Baptists have shown courage and originality in trying out new methods.

In Chicago the denomination is supporting four Christian centers where a settlement house work is carried on in whole or in part. Eight Baptist churches among immigrant peoples doing work in a foreign language, are receiving support from the society and nine missions. Besides these organizations the Baptists have a number of foreign speaking churches which are now self-supporting entirely, particularly among the Scandinavian populations. The English speaking peoples are not neglected, and work is supported in twelve churches and nine missions where English is the language spoken.

The tremendous growth of Detroit in recent years, by reason of the automobile and other industries, has been one of the outstanding facts of urban development of America. There are more Poles in Detroit than there is total population in any other city in Michigan. This city of a million souls has 200,000 Protestant church members, which is indeed a better showing than Chicago can make, but is not as good as it should be. Six hundred thousand people are outside the church Catholic or Protestant. The Baptists of Detroit have spent \$600,000 during four years in securing locations and in erecting new buildings. Four new buildings will be erected during 1922. Among these will be the Polish Christian Center.

San Francisco has long been regarded as the most difficult church city for religious work on the continent. While one person in five in Detroit is a Protestant church member, the proportion in San Francisco is one in twenty-eight. The Baptists up to the present time have established five English-speaking churches and two Chinese churches. There is in addition a Swedish, a Russian, a German and a Negro church. In seven months the increase in Baptist membership in San Francisco has been very nearly twenty per cent, which indi-

cates the virility of the churches.

Pittsburgh Baptists long since felt the challenge of the industrial situation in their city. They now have ten foreign-speaking churches and missions in that city. They have a Christian Center among the Negroes, and Rankin Christian Center for whites is now being launched. Pittsburgh Baptists have seen the advisability of approaching the problem of evangelizing the city from an educational standpoint and they now have a director of religious education who serves the whole city. The denomination in this city takes pride in joining with other communions in the practice of Christian comity in the location of new work.

In Denver the home mission challenge is found in a group of Mexicans who have been found to be particularly susceptible to Christian teaching. There are seven thousand of these people. In a recent evangelistic effort 38 people professed conversion to the Baptist faith. The Denver Union is paying the salary of the Mexican pastor, and is supplementing the salaries of some of the English-speaking men.

In Buffalo a mission to the Hebrews is conducted by the various cooperating denominations who trust to the Baptists the holding of the property and the administration of the activities. This work among the Hebrews is led by Mr. and Mrs. A. B. Machlin, who are the missionaries in charge.

In Cleveland one of the big facts is the invasion of 35,000 Negroes from the south. These have organized 35 Baptist churches. Only 12 of these churches have been recognized yet, for Negro Baptist churches do not always have proper leadership and right standards. Among the new churches organized is a Hungarian church and a Czecho-Slovak church. In St. Louis the Baptists have assumed entire charge of the evangelization of the Italians of the city under direction of the comity committee of the federation. There are sixty Negro Baptist churches in St. Louis, but these are separately organized.

Because the Baptist church has not been so definitely Anglo-Saxon in its origins, it has found its way into the hearts of some communities where "English" methods of approach are not congenial.

The Belief in God and Immortality

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Professor of Psychology in Bryn Mawr College; author of "A Psychological Study of Religion."

This book consists of three parts. The first is a scholarly investigation of the origins of the idea of immortality. It embodies an important contribution to our knowledge of that subject. Parts II and III are those of chief interest to the general public. Part II consists of statistics of belief in personal immortality and in a God with whom one may hold personal relations. For the first time we are in possession of reliable statistics valid for large groups of influential persons. The figures are in many respects startling, in particular those revealing that, in all the groups investigated, the proportions of believers are much smaller among the more distinguished than among the less distinguished members. The author seems justified in his opinion that the cause of the present religious crisis cannot be remedied by the devices usually put forward, for it has a much deeper cause than those usually discussed. Part III treats of the Present Utility of the Belief in God and in Immortality.

"A book which every clergyman, as well as every one interested in the psychology of religion and in the future of religion, should read and ponder. For Professor Leuba has made a contribution to our knowledge of religious belief that is of very considerable significance."—Prof. James B. Pratt, in the American Journal of Theology.

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of its functions. This will help to explain why there is so much diversity in the statistics offered to the public. Many church organizations have very loose methods of gathering the figures which they present to the statistician, with the result that certain haziness is always characteristic of the figures. Nevertheless it is possible to arrive at some generalizations with regard to the religious situation in America. The Brooklyn Eagle in editorial comment recently called attention to the large number of people in America who are either members of the church or adherents. This number is estimated at 96,000,000 out of a total population of 105,000,000. While there are many in the metropolitan centers who have forsaken the altar for the golf course and the open road, still the vast majority of Americans still respect the churches, and this majority is today greater than it was a year ago and considerably greater than it was six years ago.

New Party Organizes in Baptist Denomination

A new group organization within the Baptist church seems in the process of formation, according to the official journal of the denominations. The Fundamentalists are already well known for their insistence on literalistic interpretations and for their interest in premillennialism, but the new party will use the word Evangelical to describe itself. This group insists upon its faith in Jesus Christ, but rejects the doctrinal pro-

nouncements put out by the other group. With two organized groups in the field, the northern Baptists should have such a liberal education in theology that there would be no lack of intelligence about the issues.

Church Stays by Its Downtown Problem

Among the churches that have boldly remained in a downtown district is the Judson Memorial Baptist church of New York City. It is in the heart of the Italian colony, and it is said that 120,000 Italians live in the back yard of the church. Among the institutional features of the church is the Judson Health Center and the Judson Neighborhood house. In the latter is a nursery where children are cared for at ten cents a day while their mothers go out to work.

Bishop Gailor Still Against Volstead Act

The Sunday Evening Club of Chicago brings to its platform religious men of a wide variety of religious conviction. Recently Bishop Gailor of the Protestant Episcopal church, who is acting presiding bishop, spoke with strong reference to the prohibition laws of the United States. The bishop is violently opposed to these laws. His argument proceeds from the theoretical point of view of a personal liberty philosophy instead of from the point of view of the social effects of prohibition, as in a recent issue of the Survey magazine. A number of distillers and brewers were members of

the bishop's church in days gone by. His point of view does not fully represent the Episcopal church, however, as many loyal temperance people may be found in this communion.

America Will Lead in Catholic Mission Work

"Long since America has led the world in Protestant mission work. The contributions in this country are three times those of England, the nearest competitor. Now comes news that the pope has taken the leadership of Catholic missions from the French and given it to the Americans. The war crippled the mission work done by Catholics from France, Germany and Italy so the Vatican must look to America for finance. The Catholic church has a missionary training school at Techny, a suburb of Chicago, and in other ways are profiting by Protestant methods.

Episcopalian Rector Has Church on Wheels

In Kentucky a priest of the Protestant Episcopal church has built a home on a forty-horse-power truck in which he lives. He moves from town to town, administers the sacrament to Episcopalians, baptizes the children and gathers the facts about Episcopalian constituency in the town. The priest sleeps and eats in his traveling house and church. The method of work will be closely watched by the representatives of certain other sects who see in the traveling church a fresh opportunity of service.

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405 Steinway Building, Chicago.

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